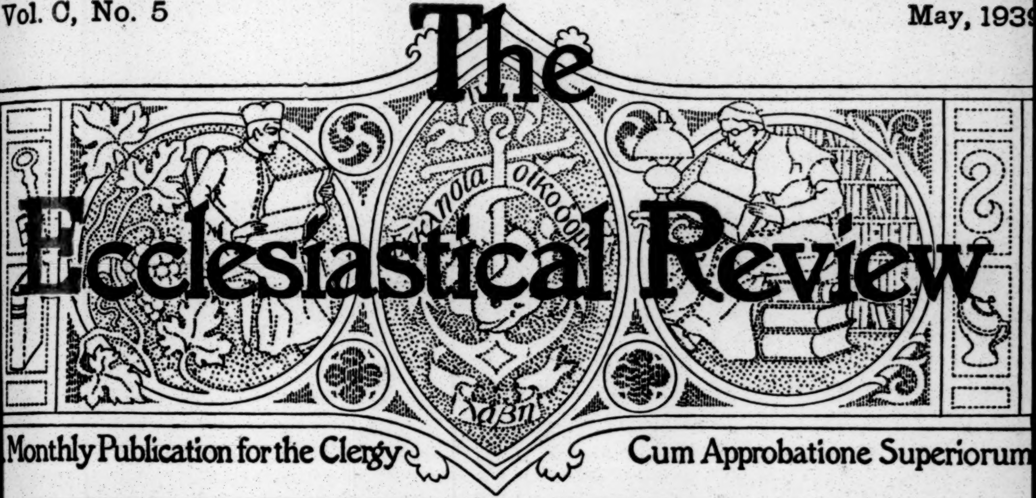
Vol. C, No. 5

May, 193



The Ecclesiastical Review

Monthly Publication for the Clergy

Cum Approbatione Superiorum

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PUBLISHED BY BOARD OF TRUSTEES
OF THE
AMERICAN ECCLESIASTICAL REVIEW
FOR
THE CATHOLIC UNIVERSITY OF AMERICA

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Subscription Price: United States and Canada, $4.00—Foreign Postage, $1.00 additional
Agents { Great Britain: Burns, Oates & Washbourne, Ltd., 43 Newgate St., London, E. C. 1, England
Ireland: Veritas Company, Ltd., 7 & 8 Lower Abbey St., Dublin
Australia: W. P. Linehan, 244 Elizabeth Street, Melbourne, C. 1.
Entered, 2 July, 1904, as Second Class Matter, Post Office at Lancaster, Pa., under Act of 3 March, 1879
5 March, 1930, under Act of 28 February, 1925. Published at 113 E. Chestnut Street, Lancaster, Pa.

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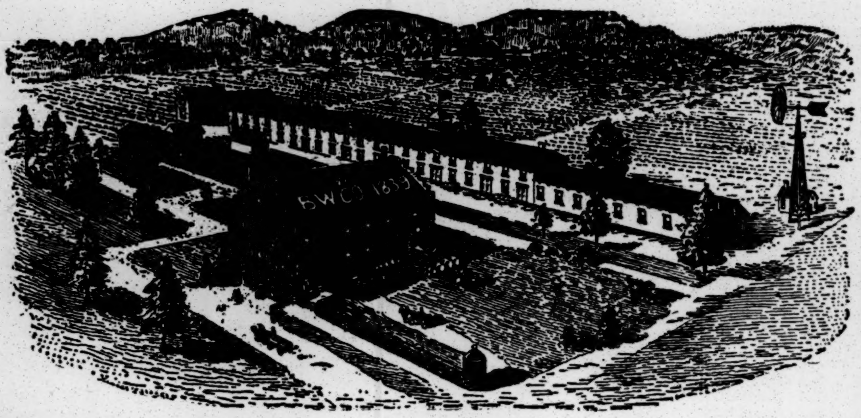

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THE

ECCLESIASTICAL REVIEW

TENTH SERIES.—VOL. X.—(C).—MAY, 1939.—NO. 5.

THE PRIEST AND THE FEAST OF PENTECOST.

THE THIRD COUNCIL OF BALTIMORE,[1] recognizing the need for the guidance and protection of the Holy Ghost, insisted upon a special devotion to Him in the seminaries of our country and recommended the establishment of the Confraternity of the Holy Ghost in these institutions. The purpose of this direction is expressed by the Council in these words: . . . " ut Ille Spiritus Christi, Summi Sacerdotis veniat in Clericos, apud eos maneat, in eisque operetur ". The Council evidently was not concerned merely with the needs of the students as individuals. It was more interested in the work they would later be called upon to do as priests. The purpose of this direction therefore was a social one. It was intended for the promotion of the welfare of the entire Church, for, besides referring to the priesthood of Christ, the Council speaks also of the ecclesiastical spirit, declaring that the ecclesiastical spirit, without which it is impossible for clerics to live up to the demands of their vocation, consists in a certain abundant and copious participation of the spirit of Christ. The Council obviously saw a special need for the assistance of the Holy Ghost in the work of priests and saw further in their participation in the priesthood of Christ the foundation for that special guidance and protection.

Furthermore, in speaking of the ecclesiastical spirit, the Fathers of the Council evidently recognized a special relationship between the Holy Spirit, who enlightens and inspires the Church, and the priesthood through whose ministration the graces of the Holy Spirit are brought to the faithful. And obviously if the Gifts of the Holy Ghost which are so intimately bound up with habitual grace and charity are necessary for the sanctification of each individual soul, there is even greater need for these same Gifts in the priest, who besides the obligation of achieving personal sanctity, an obligation common to all the followers of Christ, assumes a calling of importance from the social viewpoint as well because it is through his ministry that the sanctification and salvation of others are brought about.

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[1] Tit. V, C. II, n. 165.

Indeed the relationship between the Holy Ghost and the priest is even more apparent than that between the Holy Ghost and the faithful in general. Most of the texts of Sacred Scripture referring to the mission of the Third Person of the Blessed Trinity speak either of His mission to the Church as a whole or to His mission to the Apostles. He was sent to the society which Christ established to preserve it from error and keep it steadfast to its course despite the opposition of the world. This doctrine has a special meaning for the priest, since the Church and the priesthood are one in purpose. What concerns one concerns the other. The good or evil wrought by the priest redounds in a special manner to the glory or detriment of the Church. Whilst it must be admitted that these texts referring to the mission of the Holy Ghost to the Church itself or to the Apostles apply with peculiar aptitude to the Bishops of the Church to-day, there is no need for saying that they apply to them exclusively. When we take into account the twofold aspect of the life of the priest, the individual and the social, we cannot escape the conclusion that the priesthood comes under the direction of the Holy Ghost in a very special way. It is not surprising therefore that the Council of Baltimore should have pointed out the special significance to the priest of the coming of the Holy Ghost, and insisted upon special devotion to Him on the part of seminarians.

It is not the purpose of this paper to speak of the inhabitation of the Holy Ghost in the souls of the just, nor yet of the mission to the Church as a whole. We know that He is present together with His Gifts in the souls of those who are in the state of grace. We know that He continually guides and protects the Church, the Mystical Body of Christ. We shall consider these doctrines only in so far as they have a special significance for the priest, because we are concerned here only with a few considerations about what the approaching feast of Pentecost means to the priest. In this modern demoralized world, the priest better than anyone else understands the need for the help of Almighty God. His position requires him to instruct others of their need not only for the salvation of their souls but for their temporal welfare as well. His teaching will be effective in proportion to his own conviction and coöperation.

The work of the Holy Spirit in the world is not too well known and hence not appreciated by our people generally. The Third Person of the Blessed Trinity is not so familiar to them as is the Second. This is but natural, seeing that it is the human nature of our Divine Saviour that makes it easier for the people to distinguish Him from the Father and the Holy Ghost. It is very likely for that reason that the feasts of Christmas, Epiphany and Easter seem to have a greater appeal for them than the feast of Pentecost, even though liturgically it is rated with Easter as the highest feast of the Church. Theoretically of course anyone who has gone through theology, especially the tracts on the Most Blessed Trinity and the Inhabitation of the Holy Ghost, is well aware of the confusion that is likely to arise in the minds of the faithful and the difficulty of accurate explanation in a language the people can understand. This difficulty does not apply to the priest and for this reason and also because the liturgy of the feast of Pentecost is so beautiful and provides such extensive material for meditation, it should assume its rightful place in his estimation. He need only look about him to realize the need for the divine guidance and if he is sincere he will make such practical plans as seem useful in order that this help will not be lacking to him. The more he understands and appreciates the feast of Pentecost the more effective he will be in combating the erroneous theories and immoralities of modern times.

In these days of confusion the Church which the priest represents so dearly in the eyes of friend and foe, offers the only program of order and peace. Yet the world will have none of the things which the Church holds dear. In the place of God of the ancients, the world has substituted its own god of temporal progress. The giddy succession of events is a sufficient demonstration of the utter folly of attempting to solve the problems of life and make any real progress apart from God. Anyone who seeks his destiny in the material, transient things of this life is of necessity selfish and leads a life that is far removed from the altruism and self-sacrifice that is so necessary in order to achieve any degree of peace and tranquility in the world. The lust for power and the disregard of human rights that are so characteristic of many of our political leaders are but the natural fruits of selfishness and avowed independence of any law higher than their own desires. The social life of man apart from God is an unbridled effort to satisfy the inclinations of animal nature. The widespread doctrines of divorce and birth control are again the fruits of selfishness that flaunts and derides the claims that rational nature makes upon us. If there is an outstanding element in our economic life it is greed, unlimited by any considerations of patriotism or mercy, which despises the welfare of the individual and of the state itself. The anxiety for wealth and the cruel heartless scorn of the plight of others are again the manifestations of the selfish philosophy that man is a law unto himself and owes no allegiance to any higher authority. This is the life of the world in which we live. Self-interest supplies the motive power that makes life move. Such a thing must result in a conflict of wills, bringing in its wake chaos and confusion.

Peace and tranquility are the fruits of charity and charity is impossible without faith. The intellectual and moral life of man is in need of regeneration which can be brought about only by the Spirit of truth and of holiness.

The forces of worldliness are arrayed against the defenders of man's spiritual heritage and supernatural destiny. Those forces find their concrete manifestations in the false theories of communism, totalitarianism, and pagan individualism. They all have one enemy and they know it well, and the immediate purpose to the accomplishment of which they bend every effort is the overthrow of the Catholic Church, and hand in hand with this they seek the downfall of the Catholic priesthood, for even in their eyes the two are identified. " The enemies of the Church themselves," says Pope Pius XI of beloved memory,[2] " well know the vital importance of the priesthood, for against the priesthood in particular, as we have already had to lament in the case of our dear Mexico, they direct the point of their attacks. It is the priesthood they desire to be rid of, that they may clear the way for that destruction of the Church which has been so often attempted yet never achieved." The enemies of the Church and the priesthood have reason to look upon the two as one in purpose and are logical in seeking the overthrow of the two together. If the Church has need for the guidance of the Holy Ghost, certainly the priesthood has no less need.

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[2] Encyclical, *Ad Catholici Sacerdotii.*

The enmity that exists between the world on the one side and the Church and the priesthood on the other has been recurring throughout history. Nations bred in false philosophies have turned on the Church and the brunt of their hatred has been felt by the priests. The violent persecutions of ancient Rome have their counterpart in our own day in Mexico, Russia, Germany and lately in Spain. Such persecutions are condemned on all sides by those who have not lost all perspective. Catholics are most articulate in expressing their disapproval and resentment. Yet it will be a sad day for the priesthood when the world shall cease to hate it. The priest, if he is true to his calling, must steadfastly defend the very things the world despises. He must firmly oppose the very things the world holds dear. Between the priesthood and the world conflict is continuous. An alliance between the two can result only because one or the other is prepared to sacrifice principle or utility. On the part of the Church there will be no such compromise. Neither can there be on the part of priests. If peace is to exist it can be brought about only because the world has ceased to be the world as we know it and become the world God intended. Such a conversion on a wholesale scale is unlikely to take place in the near future.

Since it is the intellectual and moral life of the world that is at fault, it is in the intellectual and moral order that the assistance of the Holy Ghost is required. Man's morality is founded upon his intellectual viewpoint. This is not meant in the sense of course that man cannot sin unless he lose his faith or that any moral defects in his activity necessarily suppose false speculative judgments. But if man is unremittingly cruel, heartless and selfish, it is because he is imbued with a materialistic philosophy of life. It is too much to expect that man will have any respect for the rights of others if he thinks and lives for this world alone. Only the recognition of the eternal can provide the sanction necessary to preserve intact the unchanging law of God.

The Gifts of the Holy Spirit enable the followers of Christ and His priests especially to understand what is wrong with the intellectual viewpoint of the world and combat its erroneous doctrines more effectively. They enable Christians to keep themselves unsullied by the iniquity of the world and to follow the inspirations of the same Holy Spirit.

In the Prophecy of Isaias we read: "And there shall come forth a rod from the root of Jesse and a flower shall rise up out of his root. And the spirit of the Lord shall rest upon him: the spirit of wisdom and of understanding, the spirit of counsel and of fortitude, the spirit of knowledge and of godliness. And he shall be filled with the spirit of the fear of the Lord."[3] The Prophet was speaking of our Divine Saviour, as is obvious from the Acts of The Apostles, testifying to the fulfilment of the prophecy. "Of this man's need (Jesse), God according to His promise hath raised up to Israel, a Saviour, Jesus."[4] Our Divine Saviour therefore who came forth from the root of Jesse was imbued with the spirit of God, and the seven gifts, the perfections of the intellect and the will were infused into His soul.

The Son of God, however, was not the only subject of these Gifts. All who are conformable to Christ by grace also receive them from God, as Saint Paul says: "For whom He foreknew, he also predestined to be conformable to the image of his son, that he might be the first-born among many brethren."[5] The spirit of God fills the lives not of the first-born alone but of his many brethren as well, who through grace participate to some extent in His divine nature. All the just are the temples of the Holy Ghost who dwells in them with His Gifts.

But if Jesus Christ is the first-born among many brethren He is also the High Priest among many priests. If conformity to Christ the first-born is the basis for individual sanctification, conformity with Christ the High Priest alone can bring about the sanctification of the world, for "Every high priest taken from among men is ordained for men in the things that appertain to God that he may offer gifts and sacrifice for sin. Who can have compassion on them that are ignorant and that err because he himself is compassed with infirmities, and therefore

[3] Isaias, 9:1-3.

[4] Acts, 13:23.

[5] Rom. 8:29.

he ought as for the people, so also for himself to offer for sins." [6] The whole world then has an interest in the sanctity of priests, for the Gifts of the Holy Spirit that are infused into their souls are of advantage not only for their own advancement but for the welfare of the world as well. The good priest will make his influence felt. The Gifts of the Holy Ghost residing in his soul will be reflected in the souls entrusted to him. If each does his part the priesthood will continue to be what Pope Pius XI tells us it has been in the past. "All the good that Christian civilization has brought into the world is due at least radically to the word and works of the Catholic priesthood." [7]

Just as the Christian philosophy of life can be summed up in the Gifts of the Holy Ghost, so the worldly viewpoint against which the priest must set his face, can be measured by its disregard of them. We are told in the Book of Proverbs that the fear of the Lord is the beginning of wisdom. The world is manifestly not afraid of God. It has no hope of the things that belong to the life beyond the grave. It does not even desire them. It is concerned entirely with the pleasures that this life has to offer. Let us eat and drink, for to-morrow we shall die, seems to be the guiding principle of its existence. Men who seek their happiness not in the eternal infinite goodness of God that is capable of satisfying their every want, but in the transitory things of time, which even when achieved leave much to be desired, have no time for the virtue of temperance or for the virtue of hope, the two virtues to which the gift of fear of the Lord corresponds. Logically, if we live only for this life there is no sense in restricting its pleasures, there is no room for desire and hope of the future. Those whose hearts are set on the enduring happiness of heaven must be prepared to forgo many of the things of earth. Those who desire to be conformable to Christ must lead a life of sacrifice. They must take up their cross and follow Him. To be successful in carrying out their purpose, it is not enough that they have the virtue of hope, which enables them to desire and strive to attain their supernatural destiny. It is not enough to exercise the virtue of temperance. Men are moved not only by reason, even if it is elevated to the supernatural plane, but frequently by the inspiration of God. To overcome the temptations and difficulties that the world places in their way, men must have the gift of fear of the Lord which consists of a filial reverence for the divine Majesty. If it is so necessary for the ordinary faithful, it is no less necessary for the priest. His worldliness and resultant sensuality and despair will have their repercussions on others whose ruin he will bring about together with his own. His filial reverence, constant hope, and purity will edify others and form a solid foundation upon which the structure of his own salvation and that of the flock can be built.

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[6] Heb: 5:1-3.

[7] *Ad Catholici Sacerdotii.*

Because of their attraction to the things of this world, many have rejected the teaching of Christ which causes them no little inconvenience. They deny His claims and His authority. Some have even gone so far as to try to persuade themselves that there is no God. These men are not satisfied to keep their ideas to themselves, but do all they can to spread their poison to others. To counteract this propaganda it does not suffice merely to believe what God has revealed. Christians must do more than adhere to the truth. They must understand it as far as God gives them power to do so. By his gift of understanding the Holy Ghost enables His followers to penetrate more deeply the mysteries of faith, to make them part and parcel of their lives, and to make these truths as real and familiar to them as the things they see about them. No one can deny that this gift is especially necessary for priests, who are called upon to explain and teach the faith to others. Only by the help of God can we hope to arrest the progress of materialism, agnosticism and atheism that are so widespread to-day.

In neglecting entirely the spiritual the world is only hurting itself. Society without some mystical and ethical foundation is merely a group of men. Unless authority has some sanction it is incapable of holding men together in any sort of organized body which is essential to social life. In the place of the teaching of Christ a new religion has been substituted. The cult of the state, the ideology of race have been proposed as the guide and rule of man's activities. Even christians outside of the Church have done away with many of the doctrines that are best calculated to interfere with the pleasures of life. An effort has been made to discard all consideration of the justice of God. The eternal flames of hell have apparently been quenched to their satisfaction. They have simply disregarded the punishment sin deserves. Whether or not God has done likewise seems to be in their minds a question of little or no consequence. If Christians are to lead lives in conformity to Christ, they obviously must know what to believe. If priests are to instruct and guide them they have still greater need for that knowledge.

By His gift of knowledge the Holy Spirit enables man to separate the chaff from the wheat, and to discern clearly between what is to be believed and what is not to be believed, to judge of all human activity in the light of secondary causes. It is a sort of judgment in first instance. Priests themselves are sometimes prone to soft-pedal what they conceive to be the harder doctrines. Perhaps they put too much emphasis upon present tranquility of mind which, important though it is, is not in the same category as eternal happiness. Understanding and knowledge are the perfections of the virtue of faith. They strengthen and protect this fundamental prerequisite for salvation.

On the other hand there is one thing we can learn from the proponents of the worldly philosophy. They are more determined and more resourceful in the execution of their purposes, temporal though they are, then we are in seeking the things that are eternal. Their cleverness, though misdirected and therefore wrong, is more effective than the prudence of Christians which must govern their moral lives. " The children of this world are wiser in their generation than the children of light." [8]

To meet the challenge of the world in practical matters we need the special assistence of Almighty God. This help He gives us through the gift of counsel, which corresponds to the virtue of prudence. It is necessary for all, but it is especially necessary for priests, who must direct not only themselves but others. Indeed the virtue of prudence is divided into various species in accordance with the direction of one's own activity or that of others. While we do not make this distinction with regard to the gift of counsel, we may say that if it corresponds to the virtue of prudence it should include all the spheres of its activity and hence includes the guidance of others as well as ourselves. It is especially necessary in the face of difficulties that are unexpected. In the present disordered world we can hardly anticipate the source or the nature of the impediments the world may throw in our path.

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[8] Luke 16:9.

The philosophy of the world is logical. If it puts such emphasis on the pleasures of this life and disregards almost completely the truths of eternity, it stands to reason that this attitude can result only in self-seeking that disregards the rights of God and man. The cruelty, injustice and irreligion that are so prevalent in our modern life are perfectly conformable with this general viewpoint. God is looked upon not as a Father but as a tyrant, if He is not disregarded altogether. Human beings are not considered the children of God but as the instruments of pleasure and gain, and thus become the objects of such depredations and injustices as are necessary for the carrying out of selfish purposes. The Holy Ghost by the gift of piety preserves the faithful from this contamination and enables them to look upon God as their Father and upon other men as the children of God. No one can deny that the priest who is called upon to take such an active part in combating irreligion and cruelty has a special need of this gift, which corresponds to the virtue of justice.

One cloud hangs over those who are satisfied with the things of the world. The pleasures they seek and find cannot endure forever. These people too must one day stand face to face with death. They have to look upon death as the end of their enjoyment and in most cases they regard it with fear, for, despite their boasting and apparent conviction, they must have at least a suspicion that they will some time be called upon to render an account. They take advantage of all the means the world provides to postpone the day of reckoning and prolong their lives. Such an attitude is not particularly conducive to bravery. The craven change of face on the part of the so-called Loyalists of Spain furnishes an excellent example of cowardice, an example that is frequently paralleled elsewhere. Contrast this attitude with that of the martyrs. Nowhere is the difference between the two philosophies more apparent than at the side of the grave. The virtue of fortitude enables the Christian to look upon death with equanimity. The gift of fortitude enables him to meet all dangers with confidence in his ability to overcome them. Conformity to Christ is particularly apparent in conformity to the

Cross. Both the virtue of fortitude and the Gift of fortitude are necessary for all the faithful if they are to remain constant in the face of any danger or difficulty. Priests are in still greater need, for, as we have said, it is upon them that the hands of the persecutor falls first. It is not impossible that what is happening throughout the world will descend next upon our own country. Priests must be prepared to lead the faithful and show their conviction by good example. The steadfastness of priests has been one of their chief claims to the respect and loyalty of the faithful. Who would venture to say what would have been the fate of the faith in Ireland if her priests had not remained firm, to reap in the love and devotion of the Irish people the reward they so justly earned?

The whole philosophy of life of the world is foolishness, which judges all things in the light of temporal prosperity and enjoyment. The gift of wisdom enables men to judge these things in the light of eternity. We are told not to be solicitous about our food or drink or clothing, but to seek first the kingdom of God. There is no folly greater than setting great store by earthly things that perish. " And I will say to my soul: Soul, thou hast much goods laid up for many years, take thy rest; eat, drink and make good cheer. But God said to him: thou fool, this night do they require thy soul of thee: and whose shall these things be which thou hast provided? "[9] The folly of the world is summed up in the words of our Divine Saviour: " What shall it profit a man if he gain the whole world and suffer the loss of his soul? Or what shall a man give in exchange for his soul? "[10] The greatest gift of the Holy Ghost is the gift of wisdom by which the mind of man is readily moved by Almighty God to contemplate the things that are divine and to judge of them and of human affairs in the light of divine principles. It is founded upon and corresponds to the greatest of the virtues, the virtue of charity. " The soul of a holy man discovereth sometimes true things more than seven watchmen that sit in a high place to watch."[11] Saint Thomas says explicitly, with regard to the gift of wisdom, that it is given in a

[9] Luke 12:19-20.

[10] Mark 8:36-37.

[11] Ecclesiasticus, 37:18.

higher degree to those who are to direct not only themselves but others.[12]

The Gifts of the Holy Ghost are inseparably connected with sanctifying grace and charity, which are infused into the soul through the instrumentality of the sacraments. The Holy Spirit with His gifts descends upon all who receive the sacraments worthily. In none of the sacraments is this doctrine more explicit than in the sacrament of Orders, which confers the power and grace of the priesthood. In conferring the diaconate the bishop says: " Receive ye the Holy Ghost for strength and for resisting the devil and his temptations in the name of the Lord ". Later, in conferring the priesthood, he says: " Receive ye the Holy Ghost; whose sins you shall forgive they are forgiven them; whose sins you shall retain they are retained." In the consecration of a bishop the consecrating prelate says simply: " Receive the Holy Ghost." Only in one other sacrament, that of Confirmation, is there such emphatic reference to the Holy Spirit. We cannot therefore escape the conclusion that the feast of Pentecost is peculiarly the feast of the priest, nor that devotion to the Holy Spirit should be particularly the devotion of priests. The priest has special need for the assistance of God. He has special titles also that are not found in the faithful in general. The destiny of the Church is his destiny. He must be a guide and an example to the flock entrusted to him. Over him at ordination were spoken the words, " Receive the Holy Ghost," and the Council of Trent tells us that these words of the bishop are not spoken in vain.[13]

JAMES W. O'BRIEN

The Catholic University of America.

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[12] II, II, Qu XLV, Art. 5.

[13] Sess. XXIII, can. 4.

THE ACT OF THE MYSTICAL BODY.

THAT PART of theology which deals with the Mystical Body of Christ has been very well treated during the past few years. In Germany, Dr. Juergensmeier of the Paderborn Seminary has written a magnificent book on the application of this teaching to the spiritual theology,[1] while in France Dr. Anger of Rennes has shown the vivifying influence of the same teaching on the matter of dogma.[2] Father Mersch in a truly magisterial work has shown the historical development of this doctrine from its source in Sacred Scripture, through the writings of the Fathers and the theologians.[3] Father Mura has made a valuable contribution to the science of theology in classifying the datum on the Mystical Body under the headings of the four causes, and thus delineating the fulness of the life of Christ, in the Head and in the members.[4] Father Clerissac has written brilliantly on the essentially supernatural character of the Church.[5] Our American theologians have made their own very able contributions, both in the splendid books of Monsignor Sheen [6] and of Father Gruden,[7] and in well written articles, among which those of Doctor McGarry [8] are deserving of special mention. Indeed, the young American " nation " in the universal Church's faculty of sacred science has begun to exercise the influence which should belong to it particularly on this department of theology.

However, the very fulness of the subject matter is such that further progress must be made, progress which should be of service to the life and the activity of the Catholic Church. Apart altogether from the field of research, and from the problem of visualizing other departments of theology in the light of the Mystical Body, it would seem that there is latent in the doctrine itself certain elements which escape even the magisterial classification of Father Mura.

[1] *Der Mystische Leib Christi als Grundprinzip der Aszetic,* (6th edition, Paderborn, 1936).

[2] *La Doctrine du Corps Mystique de Jésus-Christ d'après les principes de la théologie de Saint Thomas,* (4th edition, Paris, 1934).

[3] " Le Corps Mystique du Christ," *Etudes de Théologie Historique* (Louvain, 1933).

[4] *Le Corps Mystique du Christ, Sa Nature et Sa Vie Divine d'après Saint Paul et la Théologie,* (Paris, 1934).

[5] *The Mystery of the Church,* (translated from the French—New York, 1937).

[6] *The Mystical Body of Christ,* (New York, 1935).

[7] *The Mystical Christ,* Saint Louis, 1936).

[8] *Thought,* Vol. XII, numbers 1 and 2 (March and June, 1937).

According to this brilliant theologian, the Mystical Body of Christ is something which can be understood in function of four real causes—material, formal, efficient, and final. The material cause is definitely the principle, not of unity but of multiplicity. The material cause of the Mystical Body is the Head and the members, those who go to make up the fulness of Christ. The other three causes are principles of unity, and the Mystical Body is one by reason of these. The formal cause is either exemplary or intrinsic. The Mystical Body is one by reason of exemplary causality because there is one, and only one Model to which its members must be conformed. That one ultimate exemplar is the Incarnate Word.

The internal formal cause is either substantial or accidental. The Church can have no properly substantial cause because it is something made up of individual persons. But the Holy Ghost, to whom the activities of love on the part of the Blessed Trinity are attributed, is the quasi-substantial cause of the Mystical Body. Obviously It does not enter into composition with the members to form a whole of which It would be a part. It fulfills the functions of a substantial cause by constituting the Mystical Body as a supernatural organism, binding the members together in their corporate unity.

The accidental and secondary formal cause of the Mystical Body is twofold. First there is the moral and judicial subjection to the glorious yoke of Christ the King within the Church. Then there is the perfecting bond of charity.

The efficient cause that binds and holds the Church together is principal and instrumental. The principal cause is the Blessed Trinity, and by appropriation the Holy Ghost. The instrumental cause is either conjoined or separate. The conjoined instrumental cause which makes the Church one is the humanity of Christ, hypostatically united to the Second Person of the Blessed Trinity. The separate and secondary instruments are the sacraments, established by our Lord to signify and to cause our sanctification in Him. The final cause in which the unity of the Mystical Body is achieved is the Glory of God in the fulness of Christ.[9]

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[9] This is summarized in a schema on p. 112, vol. 1, of Father Mura's work.

As Father Simonin has pointed out very well,[10] there is bound to be a certain incompleteness in any schema which attempts to classify a supernatural reality in function of natural standards. The work of Father Mura is exact, and in its own manner quite complete. Yet the very classification of which he made use precluded a very sharp insistence upon one principle of unity, one aspect of the Mystical Body. We are one with Christ not only for reasons which can be resumed under the heading of the four causes, but because we are deputized and empowered in a special way to make the act and the proper operation of Christ our own. The Mystical Body is one with Christ because it is the organization whose chief and central business is the eternal sacrifice of the Redeemer. His act, that for which He came into the world, is in a special way ours, in the sense that the members of Christ are constituted as a kingly priesthood by a real sharing in the priesthood of Christ. The unity of the Mystical Body is essentially something dynamic. That which is the proper act of the Head is the proper act of the members who are conjoined with Him.

There is one act which is fundamentally and primarily the proper operation of Jesus Christ. The act of Redemption itself is the motive of the Incarnation, in such a way that, in the present order of divine providence, the Second Person of the Blessed Trinity would not have assumed a human nature had Adam, the father of the human race, not sinned.[11] The purpose of the Incarnation was accomplished in the passion and death of Christ, in an act which was at once satisfactory, sacrificial, redemptive, and thus efficaciously the cause of our salvation.[12] From the very moment of His conception Christ had merited eternal salvation for us in every act He performed, and in every hardship He endured. But, in the merciful decrees of divine providence, it had been established that all these other merits of Christ should be ordered to, and have their effects from and through the passion itself.[13]

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[10] The article "Implicite et Explicite dans le developpement du dogme," p. 126 in *Angelicum* " January, 1937.

[11] *Summa Theologica*, III, qu. 1 art. 3.

[12] *Ibid.*, III, qu. 48, passim.

[13] *Ibid.*, III, qu. 44, art. 3 ad 3, and III qu. 48, art. 1 ad 2; see also Voste, *De Mysteriis Verbi Incarnati*, p. 355.

The life of Christ in this world actually centered about the passion. Our Lord could and did look to His exaltation upon the cross as the crowning achievement of His life on earth. The sacrifice of Calvary was the act toward which every other work of His life was ordered, and to which He looked forward with eager anticipation. "I have a baptism wherewith I am to be baptized: and how am I straightened until it be accomplished?"[14] The sacrifice of Calvary is the proper act and perfection of Christ in such a way that the Apostle of the Gentiles could speak of his evangelizing work in the terms, "We preach Christ crucified".[15] And, standing amidst the eternal glories of heaven, Saint John describes Him as "a Lamb, as it were slain".[16]

The Mystical Body of Christ is the organization of those to whom God has accorded the signal favor of being united to Christ in such a way that His act becomes their own. The operation of a thing constitutes its proper perfection, and, in the final analysis, a thing is one in so far as it operates as one. The proper act of the Mystical Body is not different from the proper act of Christ Himself. The act of the head is the act of the body. Our union with Christ is not merely an affair of position. It is not quiescent but dynamic. The Mystical Body, as an organization, has a central affair, an essential business, which constitutes the proper basic concern of all its members. That operation is none other than the great sacrificial act of Christ.

The Church has given us a very definite teaching on the manner in which the passion of Christ and its effects are communicated to the person whom God has called into the unity of the Mystical Body. In the first place it is of faith that the justice of Christ is not merely imputed to us. That was the position of Luther, justly condemned in the Council of Trent.[17] Neither does that justice become ours merely by a sort of material conjunction, according to which the member of Christ would be justified formally by the justice of Christ Himself.[18]

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[14] Luke, 12:50.

[15] I Cor. 1:23.

[16] Apoc. 5:6.

[17] Trent, Session 6, canon 11; Denz. 821.

[18] *Ibid.*, canon 10; Denz. 820.

The member of Christ is sacramentally a participant of the justice of Christ. " Unless they be born again in Christ, they will never be justified, since the grace by which they become just is given to them in that rebirth through the merit of His Passion." [19] The men to whom the merit of His passion is communicated are the ones who receive the benefit of His death. The members of the Church receive the benefits of the passion and death of Christ, not as separated individuals, but as persons dynamically joined and configured to Him in the sacrament of Baptism, the sacrament of faith.

Saint Thomas has given us a clear and authentic teaching on the mode of our dynamic union with Christ, on the manner in which we participate His activity. The heart of what is properly the doctrine on the Mystical Body in Saint Thomas is contained in the question on the sacramental character. Considered in its immediate context, the treatise on the sacraments, in general and in particular, and in its proper background of the theological science as a whole, the Thomistic teaching on the sacramental character affords us the basis for a properly dynamic concept of the Mystical Body. The epitome of the Thomistic teaching on the sacramental character, and on the dynamic nature of the Mystical Body is found in that apparently recondite article stating that the character itself is a power, and should be classified by reduction under the second species of quality.[20] The men who, under the pretext of philosophical acumen, played with that notion, and attempted the apparently harmless pastime of substituting the first (habit and disposition), for the second (potency and impotence) species of quality, did considerable harm to the development of Catholic theology, and contributed largely to a lessened appreciation of the doctrine of our union with Christ in the Mystical Body.

All of the teaching of Saint Thomas on the sacramental character hinges upon the definition of a sacrament in its general acceptance, contained in the traditional Catholic theology. " A sacrament is the sign of a sacred thing in as much as it actually sanctifies man." [21]

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[19] *Ibid.*, chapter 3; Denz. *795*.

[20] *Summa Theologica*, III, qu. 63, art. 2.

[21] *Ibid.*, III, 60, art. 2.

This sacrament signifies at the same time the cause of our salvation, the passion of Christ. Thus it is rememorative of a past event. It signifies the form of our sanctification, habitual grace and the supernatural virtues. In this way it is demonstrative of a present effect produced within us by the passion of Christ. Finally the sacrament is the sign of the ultimate effect of our sanctification, eternal life. Thus it is prognostic of future glory. In this way the passion of Christ itself, the cause of our salvation, is communicated to us in a certain manner in the sacraments.[22]

The Church is the Mystical Body of Christ. We become members of the Church when we receive the sacrament of Baptism. The enduring quality which constitutes us as members of the Church is the character of Baptism. Baptism itself is a conformation to the passion of Christ, an effective sign whereby we make the passion of Christ our act. Through this sacrament " we who are baptized in Christ Jesus, are baptized in His death. For we are buried together with Him in baptism into death, that, as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life. . . . So you also reckon that you are dead to sin but alive unto God in Christ Jesus our Lord." [23]

We can appreciate the sacramental economy only in the measure that we realize that the passion and death of Christ not only constituted an act of redemption, by which we were liberated from our sins, but was also the supreme act of religion, a sacrifice, in which all who are to be saved in Christ must participate. The sacraments of the new law, which have their power from the passion of Christ, have also this double orientation. The theology of Saint Thomas gives adequate expression to this twofold function of the sacraments, freeing men from sin, and perfecting him in the worship of God according to the rite of the Christian religion. " Sacramental grace (in general) seems to be ordered especially toward two things; that is, in taking away the effects of past sins, in so far as these are finished in act but yet remain in guilt, and again for perfecting the soul in those things which pertain to the worship of God according to the religion of the Christian life. It is evident from what has been said above that Christ has freed us from our sins, not only sufficiently and meritoriously, but also by way of satisfaction, especially through His passion. Likewise, also through His passion He initiated the rite of the Christian religion, offering Himself as an oblation and a victim to God." [24]

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[22] *Ibid.*, III, 60, art. 3.

[23] *Rom.* 6:3, 4 and 11.

The sacrament of Baptism, by which we are made members of Christ, has this twofold effect. It takes away the state of sin and it gives the sacramental grace of regeneration or rebirth. This sacramental grace is habitual grace itself, carrying with it an exigency for those actual graces that are requisite in the conduct of that life begun by Baptism. The habitual grace is that which makes us living members of Christ. But to know the grace of regeneration, which we receive in Baptism, is not merely to know the concept of habitual grace itself.

Habitual grace is essentially the ultimate intrinsic principle of a life. That life is the formal, physical, though still analogous participation of the intimate life of God. Habitual grace constitutes the person who possesses it as able connaturally to know God as He is in Himself, either in the obscure cognition of faith, or in the final clarity of the beatific vision, and able to love Him as known in this way. The life of grace, either in the preparatory condition of this world, or in the consummate perfection of the next, constitutes a real worship of God. It is an activity in which God is given the tribute of service and recognition which is due to Him for His supreme excellence.

But that activity of the life of grace is modified in the member of the Church of Christ by the fact that the grace which he receives in Baptism is the grace of Christ. The grace which we possess as living members of the Mystical Body possesses certain modifications which the grace of the angels and the grace of Adam, that which we would have possessed in the event that Adam had remained faithful to God, have not. Not only does the grace of the Church come to us through the sacrifice of Christ, but the life of which it is the ultimate intrinsic principle is summed up and expressed in the sacrifice of Christ itself. That, in the last analysis, is the reason why we can truthfully say that the death of Christ gave to man more than man had lost in the sin of Adam. All true religion among men is summed up and expressed in sacrifice. The life of which habitual grace is the intrinsic source constitutes a religion. It is the special and unique glory of the grace of the Church, of the Mystical Body that its life is summed up and expressed in the effably perfect sacrifice of Jesus Christ.

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[24] *Summa Theologica,* III, qu. 62, art. 5.

Baptism introduces us into the life of the Mystical Body. It is not the ultimate manifestation and expression of that life. Because that life is a service of God, or a religion, God in His mercy has constituted that Sacrament of Baptism so as to make it confer upon the person who receives it a special character, empowering and designating him for this service, by configuring him to the priesthood of Christ Himself. The same quality which is a configurative sign of our partaking in the priesthood of Christ is the distinctive sign by which the member of Christ is differentiated from all men who have not been really united to Christ sacramentally.

In this light we see the teaching of Saint Thomas on the nature of the sacramental character as a key to thesis in the dynamic theology of the Mystical Body. The " Doctor Communis " and all the Thomistic school after him teach that the sacramental character must be allocated by reduction to the second species of quality. It is a certain spiritual potency or power by which men are designated and enabled to perform the worship of God according to the rite of the Christian religion. It is an abiding instrumental potency, and as a result the character does not fall under the natural designation of the second species of quality, but is only reduced to it. It is an instrumental potency because it enables man to enter into an activity of which Christ is the principal cause in His passion.[25] The man who has the baptismal character belongs to an organization which worships God as an instrument of Christ. The worship, or religious activity, of the possessor of the baptismal character is not merely individual but truly corporate.

The operation of the principal cause is one very definite act, the sacrifice of Christ. The sacramental character empowers a man to act, in one capacity or another, as an instrument of this sacrifice. The man possessing the character as a member of the

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[25] *Ibid.*, III, qu. 63, art. 2 and qu. 62 art. 5.

Church is the instrument. The Eucharistic sacrifice, the true sacrifice of the Mass, in which the Catholic participates according to his rank in the Mystical Body is the proper activity of the Church as an instrument, and the proper operation of the Catholic as such. The worship of God, in the Mystical Body, is summed up and expressed in one definite act, the Eucharistic sacrifice.

The principal cause and the instrument have one act, and produce one effect. The act of the principal cause is the act of the instrument. In the eucharistic sacrifice the Mystical Body acts as the instrument of the passion of Christ, and in this sacrificial operation it makes the passion of Christ the act of the Church. The sacrifice of the Mass is then, in a special and metaphysical sense, the act of the Mystical Body, the tremendous instrumental function in which the baptized person is empowered to participate. To define it by its proper and immediate function, the Catholic Church, the Mystical Body of Christ, is that organization which exists to offer the sacrifice of the Mass. The Christian or baptized person is marked as distinct from other men in that he is empowered to participate in the essentially corporate activity of the eucharistic sacrifice.

The Church does not act as an amorphous unit in the performance of the eucharistic sacrifice. The Church is constituted as an ordered, hierarchical society. Since the act of a thing is proportioned to what it is, the proper act of the Catholic Church, the sacrifice of the Mass, is an ordered hierarchical act. In this proper operation of the Mystical Body of Christ there are some constituted as empowered to fulfill an active function with reference to their fellow members. These are the men signed with the character of Holy Orders. Those who have the fulness of the priestly character are enabled to confect the sacrament of the Holy Eucharist, and thus to fulfill the sacerdotal office of sacrifice. The others are empowered to participate in that corporate function actively, according to the perfection of their order.

Those who possess a relatively passive character, those who are recipients rather than agents in the proper activity of the Church are the possessors of the baptismal character, who are thus enabled to receive the other sacraments. This power is centered principally upon the Holy Eucharist, " in which the worship of Go consists principally, in so far as it is the sacrifice of the Church." [26]

The worship or cultus of God is " a certain protestation of faith through exterior signs ". And, because this protestation of faith is destined to be carried on until the end of time in the face of opposition coming from the inevitable enemies of the cross of Christ, there is a sacramental character officially empowering and designating the members of the Church for the spiritual conflict against the enemies of the faith.[27] This is the character of Confirmation, which thus resolves itself into an official empowering designation for the conduct of the Eucharistic sacrifice against the attacks made against it. Vincent Contenson,[28] in commenting upon this phase of the sacramental economy, shows the close analogy between the sacramental character and the military designation in natural affairs. Whilst any citizen can actually fight the enemies of his country, only the soldier is officially designated and empowered for this work. So the confirmed Christian is the officially designated defender of the eucharistic sacrifice.

Finally, all the teaching on the Holy Eucharist itself brings out the fact that it is the immediate operation, the proper act and perfection of the Mystical Body. It is rightly called a sacrifice " in so far as it is rememorative of the Lord's passion ".[29] That the Mass is " a true and proper sacrifice " is a dogma of Catholic faith.[30] Furthermore, it is a sacrifice that belongs in a special way to the Mystical Body of Christ as an organization. Even those Masses in which the priest alone communicates sacramentally must be considered common to the Church as a whole, " partly because the people communicate spiritually in them, and partly because they are celebrated by a public minister of the Church, not for himself alone but for all the faithful who belong to the body of Christ." [31] Saint Thomas brings out the same point in the *Summa Theologica.* " In private Masses it is

[26] *Ibid.,* III, qu. 63, art. 6.

[27] *Ibid.,* III, qu. 72, art. 5.

[28] *Theologia Mentis et Cordis* (Lyons 1687), Lib. XI, pars 1, diss. 1, cap 2.

[29] *Summa Theologica,* III, qu. 73, art 4.

[30] Trent, Session 22, canon 1, Denz. 948.

[31] *Ibid.,* chapter 6, Denz. 944.

sufficient to have one minister who takes the rôle of the entire Catholic people." [32]

The Holy Eucharist is the perfective sacrament of the Church in that it signifies and causes our union in Christ by charity. At the same time it is the sacrifice of the people of God. Since the proper operation of the Mystical Body is the sacrifice of the Mass, a social rather than a merely individual function, the members of the Church as a whole could be called by Saint Peter " a chosen generation, a kingly priesthood, a purchased people." And because sacrifice is the supreme act of religion, summing up and expressing the acts of the interior worship of God and testifying in a unique way to the divine excellence, he could continue to speak of them as constituted in this special dignity " that you may declare His virtues, who hath called you out of darkness into His marvellous light ".[33] Because this action is the one in which the Church makes its own the very passion of the Redeemer, the priest who performs this act of sacrifice is said in all truth to assume the person of Christ Himself. It is in the eucharistic sacrifice, the proper operation of the Church of God, that the words of Malachias find their fulfilment. " From the rising of the sun to the going down of the same My name is great among the gentiles, and in every place there is sacrifice, and there is offered to My name a clean oblation: for My name is great among the gentiles, saith the Lord of hosts." [34]

Understanding the Mystical Body of Christ in function of its proper operation has the decided advantage of high-lighting the unity of Catholic activity. The operation in which the Church finds its immediate perfection, that which is preëminently the act of the Mystical Body is the Mass, a true and proper sacrifice. A sacrifice is a sign, an expression of the interior acts of religion, particularly of devotion and prayer. The essential act of consecration then expresses the acts of prayer and devotion which constitute the text of the Mass itself. The prayers themselves of the Mass express desires and hopes which demand, for their consistent background, the complex fulness of the Christian life. The acts of all the virtues enter into the background of prayer, and the eucharistic sacrifice, offered by the priest in the name and the person of Christ, for the members of His Mystical Body, demands the sincerity of prayer and devotion among those for whom it is offered.

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[32] *Summa Theologica*, III, qu. 83, art. 5 ad 12.

[33] I Pet. 2:9.

[34] Mal. 1:11.

Thus the life of the Mystical Body, so brilliantly resumed in the work of Father Mura, finds its bond in its common expression in the eucharistic sacrifice, the act of the Mystical Body.

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OUR LADY IN THE MODERN AGE.

CRITICAL TIMES such as those through which we are passing serve to bring out all the resources of the Church. In the spiritual warfare we are waging there are reserve battalions —truths the full value of which has not been previously realized —that are thrown into the conflict. Thus, for instance, the dynamic character of our epoch has resuscitated the Pauline conception of the Church as the Mystical Body of Christ. Only such a conception would be adequate in order that we might be in a position to contend successfully with the exaggerated nationalism which threatens the Faith. Since the political societies from which the threat comes have adopted a mystical philosophy and speak of themselves in biological terms, Divine Providence has brought to the mind of this generation a conception of the Church which may be said to correspond, on the supernatural plane, to this new, vitalistic sociology. In the same way, it will be found that the special circumstances of the present age have given a new emphasis to Our Lady as the Mother of the faithful.

At first sight there would seem to be little warrant in Scripture or tradition for assigning to her the rôle in the creation of the Mystical Body which the modern theologian is discovering. In the story of Pentecost as related in the *Acts of the Apostles* she occupied but a humble position in the background. All that we know from these sources is that, when the Holy Ghost descended upon the assembled disciples of the risen Christ, she was present. The fact is only casually mentioned as if it had no particular significance. But this is consistent with the entire character of the *Acts*, which, as the title suggests, is concerned with the militant and aggressive aspect of the divine society. It is, for the most part, a record of the apostolate and naturally gives prominence to what may be called the masculine element. But this cannot be the whole story. " Male and female made He them " is as true spiritually, as it is physically. In every creation there are two factors, the passive or receptive factor and the active. We might almost equally well speak of the feminine and the masculine attitude toward the Truth. " The soul is as a woman before God," wrote Coventry Patmore. That is true of the more essential aspect of religion, but it is not the whole truth. We are not only worked-upon but are called to be workers. The Word that has been revealed to the waiting soul must be published abroad and those who have accepted it must be organized for its conservation and further propagation. It is this side of the Christian life which is represented by the *Acts*. To use a modern expression, the book " features " those associated with the apostolate. Though he was one of the inner circle among the disciples who accompanied our Lord in His earthly ministry, little is said about St. John, and this omission enables us to understand the similar treatment accorded the Blessed Virgin. We must not conclude therefore that her rôle was an insignificant one.

Indeed, we are being led to see that in the birth of the Mystical Body she played a part equivalent to that which she played in the drama of the Incarnation. She has been described as the lightning-rod by which the heavenly Fire found its way to earth and it has been suggested that it was on her immaculate soul that the pentecostal baptism first descended. " But if the Incarnation is continued in the Mystical Body," says Father Mersch, S.J., in *The Whole Christ*, " it follows that the Virgin Mother of God, who served as the instrument of God in the Incarnation, is also used by God as Mediatrix in the prolongation of the Incarnation, the purpose of which is to form Christ in us." He then goes on to quote the following from Pius X. Fifty years after the definition of the dogma of the Immaculate Conception, that Pope wrote:

> The Virgin did not conceive the Son of God solely in order that, by receiving human nature from her, He should become man, but also that, through the nature which He received from her, He might become the Saviour of men. . . . Consequently, in the same womb of this most pure Mother, Christ assumed not only mortal flesh but a spiritual body as well, consisting of all those who were to believe in Him. Thus we may say that Mary bore within her womb, not Christ only, but also all those whose life was contained in the life of the Saviour. Therefore, since we are all united with Christ, and since, as the Apostle says, we are members of His body, of His flesh and of His bones (Eph. 5:30), we too have all been born of the womb of the Virgin, as a body united with its head.

In his work on *The Mystical Body of Christ*, Monsignor Fulton J. Sheen puts the matter thus:

This means that in addition to the physical Christ whose life began at Bethlehem and ended with the Ascension, there is also the Mystical Christ which began with Pentecost and which will endure through all eternity. Now if the fulness of Christ embraces not only His historical Life in Galilee but also His Mystical Life in the Church, then should not Mary be not only the Mother of the physical Christ, but also the Mother of the Church? The Mother of Jesus should therefore be our Mother, otherwise the whole Christ would not be entirely the Son of Mary. She would be His Mother in the physical sense, but she would not be His Mother in the mystical sense. She would be the Mother of the Head, but she would not be the Mother of His Body. This could hardly be, for the sun which shines on the vine to give it strength, also gives strength to the branches; she who is the Mother of the Vine which is the historical Christ, must also be the Mother of the Branches which is the Church. As the Mystical Body is the complement and fulness of the natural Body of Christ, so too the Divine Motherhood of the Head should have its fulness in the Motherhood of the Mystical Body. Since she coöperated in the Incarnation by her consent, she should also coöperate in the prolongation of the Incarnation or the Church.

The truth here stated may seem obvious enough now, but it needed the special conditions of the modern age to give it prominence and credibility. Indeed, only in recent years has its full significance been seen and its relevance to the contemporary situation appreciated.

We shall better understand that relevance if we glance for a moment at the part played by Our Lady in the Middle Ages. It is the more brutal side of those ages which has received attention. We have been taught to think of it as fighting, hunting and indulging in rough sports and coarse jests. That it was a particularly vital society we cannot doubt, but its vitality needed chastening. Traces of the barbarism from which European society had emerged still lingered. The cruelties displayed even in enterprises of a religious character such as the crusades were appalling. The hero of the age was the warrior, the man of blood, and he needed only the slightest excuse in order to exercise his profession. And yet, side by side with this brutality, was a softer strain. We are sometimes surprised at the tenderness and plaintiveness of medieval lyrics. The chivalric ideals pictured in the stories of the Grail and King Arthur and the actual episodes which exemplify that chivalry in real life indicate the presence of some strong civilizing influence. What that influence was is so plain that even the unbeliever has pointed it out. It was Lecky, the historian of Rationalism, who wrote: " The world is governed by ideals, and seldom or never has there been one which has exercised a more salutary influence than the medieval conception of the Virgin. . . . All that was best in Europe clustered round it, and it is the origin of many of the purest elements of civilization. . . . It supplied in a great measure the redeeming, ennobling element in a strange amalgamation of licentious and military feeling, which was formed around women in the age of chivalry, and which no succeeding change of habit or belief has wholly destroyed." As to Our Lady's complete dominance of the medieval religious consciousness there is abundance of testimony. The theme is one on which Henry Adams delighted to express himself. In *Mont-Saint Michel and Chartres* the American scholar and litterateur returns to it again and again. For him, medieval religion was nothing else but devotion to the Virgin, whom he described as being for the Middle Ages what the dynamo is for us. " The Virgin," he wrote," filled so enormous a space in the life and thought of the time that one stands now helpless before the mass of testimony to her direct action. . . . Without Mary, man had no hope except in atheism, and for atheism the world was not ready. Hemmed back on that side, men rushed like sheep to escape the butcher, and were driven to Mary; only too happy in finding protection and hope in a being who could understand the language they talked, and the excuses they had to offer. How passionately they worshipped Mary, the Cathedral of Chartres shows; and how this worship elevated the whole sex, all the literature and history of the time proclaim. If you need more proof, you can read more Petrarch; but still one cannot realize how actual Mary was to the men and women of the Middle Ages, and how she was present, as a matter of course, whether by way of miracle or as a habit of life, throughout their daily existence."

This description will give us an idea of how the Mother of God can dominate an age otherwise crudely masculine, inspiring its art and softening its manners. We may thereby learn what may be expected of her, if our faith is sufficient, in our own necessitous times. The particular nature of her ministry will be determined by the character and needs of contemporary society and will be different therefore from her ministry in former times.

I think it may be asserted without fear of contradiction that the chief feature of the world now in the making will be the high value it places on man the worker. It is a common characteristic of those nations which have undergone revolution, whether they belong to the Right or the Left, that they demand of the citizen due coöperative service. No tolerance will be shown the social parasite. "One idea stands out from and is common to all the conflicting ideologies which hang like clouds of poison gas over modern nations," it has been said. "Work is the supreme value; the performance of work useful to the race or the class is man's end. This idea may be symbolized by the hammer and sickle, or by the spade of the young Nazi; it remains true that, whenever a new social order is being created, work—the intrinsic value of labor and the consequent dignity of the laborer—is the measure of worth. A new moral code is being devised; productive activity in the service of race or class is the supreme end of man, and what does not immediately further the welfare of the community is wrong and despicable. And around the idea of work a new religion is being formed; a religion which is full of high ideal and self-sacrificing ardor." It is possible to see in this the prospect of that peace for which the world longs. If patriotism can run in industrial instead of military channels a great step forward will have been taken. The disappearance both of the speculator and the professional soldier from the scene would make a vast difference to human happiness.

Yet work is not the whole of life; nor ought it to engage the whole man. To suppose the contrary is precisely the mistake of the Soviet Republic. Under the Republic man has become as much a producing machine as the working-bee. Production becomes an end in itself. The individual worker is no more than the tool of a community composed of similar individuals. A civilization based on this system is no better than that of the industrialism established by the capitalist, save that the labor performed, instead of maintaining an idle class, contributes to the continuance and development of the Republic. At best, work done under these conditions can be mechanical only. The conception is wholly of the masculine type.

We have seen that, normally, man is not only a worker but also is worked-upon. " With fear and trembling work out your salvation, for *it is God who worketh in you*," wrote St. Paul, indicating in those words both the active and passive functions of human nature. It is, indeed, only as we are worked upon by God that we can work for God. And this applies not only to work of a specifically religious character but to any calling in which we may serve God and our fellows. Creative work demands as a condition periods of quietude during which we are responsive to and receptive of the divine influence. The flower must look upward to the sun or it cannot send its roots down into the soil. A society which has no place in its program for intercourse with heaven condemns its members to a mechanical servitude. Without faith and hope work loses its joy and dignity.

It will be the part of that Mystical Body which is the joint creation of the Holy Ghost and the Blessed Virgin to preserve this element in labor. Not only in its maintenance of a weekly day of rest but also in its entire ministry it reminds us of our dependence on the Life-Giver, thus enabling man to become a joyful fellow-laborer with God, proud of the dignity conferred upon him as a responsible and creative personality. Let us remind ourselves afresh of Patmore's saying that " the soul is as a woman before God," and also of the fact that the Church as a whole is to be identified with her who said, " Be it done unto me according to Thy Word," and we shall see the relevance to the present age of this enhancement of Our Lady's position. Under her influence the Church becomes a home wherein the weary and heavy-laden can find that rest promised to them and where refreshing fellowship with the whole family of God renews our strength for further labor.

It is she who gives the Church that feminine character which is so distinctively her mark and thus provides an inspiration and model for the natural home which, on a lower plane, must be the refuge of the wearied worker. The alliance of altar and hearth, through her agency, is a real one and has a close bearing on the building of a Christian civilization. Nothing indicates more clearly the difference between the social order which is based on a materialistic philosophy and that which owes its origin to the Christian spirit and tradition than the degree in which they severally emphasize the importance of the family, and the place they accord to woman in her traditional rôle as wife and mother. Our epoch is in danger of setting up a civilization, vigorous indeed, and strenuously devoted to the tasks of production, but ill-balanced, lacking in opportunities for meditation and contemplation, and it will be our part as members of Mary's family to maintain the true balance.

It may even be that in the Church's own interior economy there is need to watch over Our Lady's interests. The apostolate to which Catholic Action calls us presupposes an intensified interior life engaged in waiting upon God. Mary's place in Catholic Action, both in its original form and at the present time, may be a hidden one, but it is, nevertheless, an essential one.

When the story of the modern apostolate comes to be told the fact should be recalled that its inception synchronised with a re-reading of *The Acts of the Apostles* which gave due honor to the silent figure of the Mother of God in the background and to her all-important coöperation with the Holy Ghost in giving birth to and developing the life of Christ's Mystical Body.

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CATHOLICS AND ANTI-SEMITISM.

AMERICAN CATHOLICS, we can proudly say, have had no truck with any of the anti-Semitic organizations at work in our midst. On the contrary, many Catholics have vigorously denounced recent manifestations of racial and religious bigotry in our own or in other countries. A few persons, mostly laymen, have written some mildly anti-Semitic letters to Catholic magazines or papers, but not one of our faith has defended the horrible persecution of Jews in benighted portions of the world. This is as it should be, and we may plausibly hope that Catholics will continue to be impervious to all the wiles and propaganda of the anti-Semites. Nevertheless, it may not be amiss to emphasize again why Catholics, especially, of all persons should be careful to keep their skirts clean of anti-Semitism.

There are many sound reasons, both selfish and unselfish, why Catholics should not be anti-Semitic. Selfish considerations compel Catholics to realize that what begins as anti-Semitism can easily and quickly pass over to anti-Catholicism. Some of the stock charges brought against the Jews have been and may again be brought against Catholics with something of the same illogicality. A popular phrase with the Jew-baiter, for instance, is that the Jew is international. And in Germany, Catholics are already being persecuted, though with less brutal savagery than the Jews, because they are international. " Political Catholicism " is the hypocritical phrase used. Catholicism, according to Nazi officials, is not attacked as a religion; it is " political Catholicism," an alleged unwarranted trespass by the Church on affairs of the state.

Fundamentally, Catholics hold with St. Peter (Acts 5:29) that we ought in certain circumstances obey God rather than man. Because the Catholic Church acknowledges a supreme head outside of, and a Supreme God above, the state it must inevitably come into conflict with a totalitarian state. The fundamental principle of totalitarianism—that the state is all and its will supreme in every department of life, granting only such rights as it pleases to its citizens and withdrawing them at the whim of the dictator—is so diametrically opposed to the fundamental principle of Catholicism that God is supreme over the state, and all rights come from God, that one or the other must ultimately give way.

Essentially this claim of the totalitarian state, that there exists a " political Catholicism," has much affinity with the charge that Jews are international with allegiances transcending the local state. For Jews as well as Catholics believe that sometimes it is necessary to obey God rather than man, and, as both the Old Testament and their later history abundantly show, they have on innumerable occasions been willing to undergo the direst persecution rather than obey man in contradiction to what they thought the will of God. Naturally, as in the case of Catholics, this attitude at times brings them into conflict with a state that demands the whole and absolute allegiance of its subjects, and which does not acknowledge any direct relationship between the individual and a God to whose laws the state is subordinate.

A sane man can understand how a certain type of agnostic or unbelieving mind can be gripped by the idea of the totalitarian state. He can also see why a necessary antagonism must arise between a totalitarian state and any international or supranational religion. But the vagaries of racism are so absurd that it is a mystery how any modern nation, and particularly the supposedly most scientific nation in the world, could believe the inventions on which racism depends.

First of all, it is quite generally agreed by ethnologists that there is no such thing as either an Aryan or a Jewish race. But even as regards real races there is no such distinction between them in blood as the Nazis have assumed. Scientifically the belief that a mixing of two streams contaminates the offspring for four generations is all buncombe. There is no objective difference between Jewish blood and Aryan blood which contamintes either if they are mingled. Still less is there any objective justification for the state to forbid marriages between members of the so-called Aryan and the so-called Jewish race.

It is unlikely that Americans will ever fall for such nonsense as Nazi racism, but there might be a reappearance in America of the nativism which from time to time has disgraced us. In fact, there has always been more or less friction between the older and the newer immigration. In reality, however, there is no reason why one born in this country of Jewish parents is not as good an American as one born of Danish parents. Nor is there any reason why a Jewish immigrant, equally as well as an English immigrant, does not make as thorough an American. In fact, immigrants are often better Americans, more devoted to the fundamentals of Americanism contained in the Declaration of Independence and the Constitution, than many native born. The one born here is an American by accident of birth; whereas many an immigrant almost always is an American by choice. An immigrant may have left the country of his parents because he preferred the American system of government to the one with which he had been acquainted.

The nativist agitation which denies all this is an illogical and a dangerous thing. In the past there have been nativist movements against one or another group of immigrants; and the ease with which they can pass from the sphere of race to the sphere of religion has been amply demonstrated. During the anticlerical movements of the nineteenth century in so-called Catholic countries, some Catholics used to marvel when Protestants failed to realize that their turn as the object of anticlerical attack would also come. Today, however, there are Catholics who do not realize that if anti-Semitism comes, anti-Catholicism will not be far behind.

Nativist movements of the past in this country have been directed chiefly against Catholics. Catholics belonged mainly to the later immigration, they owed allegiance in spiritual matters to the Pope, and it was easy to stir up the same sort of sentiment against them that the Jews are experiencing in Europe today. If anti-Semitism ever becomes formidable among us every probability points to the prejudice breaking bounds and including Catholics as well as Jews.

In addition to the similarity between " political Catholicism " and " international Jewry " as rallying cries for prejudice, Jews and Catholics are attacked on still other grounds. To minds capable of swallowing the propaganda of religious and racial prejudice all Jews are as rich as Croesus and the Catholic Church is an organization rolling in wealth. Avarice probably does not account for the beginning of persecution, but once it has been unleashed avarice is likely to play a prominent part. The fantastic valuation of $20,000,000,000 placed on the property of the Catholic Church in Germany is a fairly sure sign that confiscation based on some trumped-up excuse will occur shortly.

Self-interest for Catholics, therefore, clearly indicates that they should do everything they can to smother the first, small sparks of anti-Semitism. Only the unthinking Catholic will help in any way to fan the flame of prejudice against Jews.

Where Jews are persecuted Catholics will suffer as an integral part of the nation to which the Jews belong. For Aesop's fable of the belly and the members of the body expresses a profound truth. We do not have to believe that society is an organism in Herbert Spencer's meaning to realize how the health of the whole community will be affected by a majority persecuting a small fraction, as the Nazis have persecuted the Jews. All the parts of any complex modern society are so interwoven that no one part can be crushed without doing serious damage to the others. It may take some time for the ill effects to become apparent, but the long view of history proves this to be true. Although the society of Rome in the first centuries of the Christian era was much less complicated than that of our present civilization, although the parts were much less interdependent than those of a modern state, the persecution of Christians probably had its effect in hastening the downfall of that great empire. Rome collapsed from within rather than from the onslaughts of outside enemies. " Every Kingdom divided against itself," said our Lord, " shall be brought to desolation " (Luke 11:17). In the attempted liquidation of Christians Rome spilled some of its best blood and undermined the moral stamina of its non-Christian population by such savagery.

There is another selfish reason why Catholics should not take any part in anti-Semitic orgies: those who succumb to such persecution hysteria inevitably suffer a spiritual degeneration. One cannot play with pitch without becoming tarred, one cannot practise sadism without becoming sadistic. As the boy who delights in cruelly persecuting innocent and inoffensive animals loses something of the highest knightly character, so does the man who yields his intellect to all sorts of slanders against members of another race or religion lose ability to think straight, to appreciate truth, to admire and emulate moral courage, to feel a glow for loyalty, despite all odds, for one's convictions. When finally he reaches a point where he can experience pleasure in the most barbarous cruelty against human beings, who are equally with himself children of one common Father, God, he has himself become a barbarian.

And since the loss of these spiritual qualities far outweighs the loss of worldly property through confiscation and the greatest bodily suffering, it may truly be said that the persecutors suffer more than the persecuted. In the persecutions under the Roman emperors it was the Christians who were thrown to the beasts, pulled apart on racks, crucified and beheaded. The persecutors did not endure physical tortures, but certainly they underwent a degeneration of character, while the Christians grew in moral stature. Similarly today those who illogically and savagely persecute Jews suffer in the sense of losing the noblest qualities of man—his reason, his mercifulness, his charity, all that makes him better than a beast.

Lack of straight thinking accounts for much anti-Jewish, as for much anti-Catholic, bigotry. In its most obvious form it is the old fallacy of generalizing the particular. Because some gangsters are Jewish, so runs the line of thinking, all Jews are gangsters, or all gangsters are Jews; because some usurers are Jews, all usurers are Jews, or all Jews are usurers. One could give innumerable illustrations of such distorted thinking underlying prejudice against members of a particular race or religion. Often we Catholics have been the victims. For example, who has not met the attitude that because Patrick O'Brien and Mike Murphy keep saloons, therefore all the Irish, or perhaps by a still wider jump, all Catholics, are at least back of the liquor traffic. Or So-and-So is politically corrupt, but So-and-So is a Catholic, therefore all Catholics are politically corrupt. If religious bigots could be taught a little logic, there would be less bigotry against either Catholics or Jews. But bigotry will go on as long as educated (or supposedly educated) persons can be guilty of such a glaring *non sequitur* as this: the proposition that Church and State should always and everywhere be separated was condemned by the Syllabus of Pius IX, therefore the Catholic Church and all good Catholics are opposed in America to the separation of Church and State which we have here in the United States.

Unfortunately, at least in regard to Jews, the use of the fallacy of generalizing the particular is helped on by the fact that the word Jew is employed in two different senses. Sometimes it indicates everyone whose parents or great-grandparents were Jews. This is a sort of racial or cultural usage and can be and is applied to Christians whose parents were Jews. The question is sometimes asked, for instance, how many of the Popes were Jews?

In another sense of the word, Jew means a believer in the Jewish religion. The fundamental tenet of that religion is belief in one God, Jahweh. How absurd, then, to call those who support any atheistic movement, whether or not it is communistic, Jews. A Jew, if true to the Jewish religion, can no more be an atheist than can a good Catholic. There are some atheistic Communists who were once Catholics, or whose parents were Catholics, but no one in this country accuses all Catholics of being Communists—although our secular press has reported such charges by certain Nazi officials! But it is no less illogical to say that all Catholics are atheistic Communists than to say that all Jews are atheistic Communists.

Apart from these selfish reasons why Catholics must not engage in anti-Semitism, one of the most fundamental tenets of our religion runs directly counter to the persecution of any group of people because of their race or of their religion. One of the important features of our faith, in common with Judaism, is the universality of its God. "All were made by Him, and without Him nothing was made that was made" (John 1:3). There is not a God of the Romans, and another of the Greeks, and another of the Assyrians, but one God who is Father of the whole human race and of each human being thereof. As St. Paul puts it, there is neither Jew nor Greek, bond nor free, male nor female.

We believe that every individual of whatever race is a child of God, the universal Father. For Catholics there are not two principles of creation, one good, the other bad; one the creator of certain favored races, the other the creator of inferior men. Each human being is, in this fundamental sense, equal with every other. Likewise, all have been redeemed by Jesus Christ. He did not die only for Semites nor only for Aryans, nor only for whites. He died for the salvation of all, and His sacraments are intended for all. His last command to His Apostles was that they should teach *all* nations.

Doubtless God could have distinguished between various peoples, and been more friendly to so-called Aryans than to Semites if He had wanted to. But no matter what may be our belief as to God having had a special Chosen People (and that people Semitic) before Christ, we believe that He is the God of all equally. If one individual can be said to be loved more than another by God, it is due to that individual keeping God's Commandments more perfectly than does the other. And that is another fundamental religious tenet which racism offends. The state of enmity between God and the soul does not depend on race, but on the way the individual soul acts.

There is a special reason why anti-Semitism is most out of place for Christians. For Jesus was a Semite. We believe that He deliberately chose to be born of this race in preference to all the other races on earth at that time or which since developed. His teaching was first of all to the children of Israel, and He declared that He came not to destroy but to fulfil. After His death the Apostles continued for a time to worship in the synagogues. We must remember that St. Paul, certainly one of the outstanding personalities in spreading Christianity, had not, during Christ's life, accepted Him, though very probably He had come in contact with Him, any more than had other Pharisees, and that St. Paul took part in persecuting the first Christians. All the Apostles were Jews.

Christians in their conduct toward the Jews have acted more like the New Testament picture of the Pharisees' conduct toward Christ, than like Christ Himself. In spite of what Jews have had to suffer at the hands of Christians, many Jews have come to look upon Jesus as a great Prophet who had unfortunately experienced the same harsh treatment many of their other Prophets suffered. If there are not more Jews with this attitude. it is largely due to the shortcomings of Christians.

For a man is not pure intellect. He is affected by his emotions. And if I were a Jew, subject to social ostracism, to economic discrimination, the contributions of my people in every field discounted, and those who should be other Christs being instead perpetual persecutors, I do not think I should be in a frame of mind to estimate Christianity at its true worth.

But in addition to avoiding anti-Semitism, Catholics should have an attitude of positive goodwill toward Jews. After all, we believe that Judaism is the greatest of the world religions, except Christianity. It is higher and nobler than Mohammedanism, Buddhism, Confucianism, Taoism. If Christ had not come it would be God's greatest gift to man. Had Christ not yet come, and were the Incarnation still to be accomplished, it would surely be better that mankind should be Jewish rather than that it should be Buddhistic or Confucian.

Historically, of course, Judaism prepared the way for Christianity, and religiously we have not completely broken with Judaism. We hold that the Old Testament is just as much the Word of God as is the New; the backbone of the priest's daily prayerbook, the breviary, is the book of Psalms; on the first of January we celebrate Christ's circumcision according to the Jewish ritual; in February, His presentation in the temple in fulfilment of the law of Moses; most of our Masses begin with an Introit from the books sacred to the Jews and some of the Old Testament characters are commemorated among our Christian saints; we pray to the God of Abraham, Isaac and Jacob.

Religiously we certainly have more in common with Judaism than with any other non-Christian religion. And as we consider the marvelous way in which, apparently against all human probability, the Jews have managed to survive, we must conclude that God has some special destiny for them. They have shown a stamina under persecution, a loyalty to their conscientious beliefs and practices, a steadfastness to the will of God, as they conceive it, that we cannot help admiring and might well, *mutatis mutandis*, emulate.

J. ELLIOT ROSS

Charlottesville, Virginia.

Analecta

LITTERAE APOSTOLICAE.

Nova Delegatio Apostolica in Britannia Constituitur

Pius PP. XI.

Ad perpetuam rei memoriam.—Paterna caritas, qua christifideles omnes complectimur, Nos instanter admonet ut eorum saluti et profectui quantum in Domino possumus consulamus. Hac profecto de causa cum praeterito iam saeculo Ecclesiastica Hierarchia in regno Britannico feliciter sit restituta et nova exinde sint habita rei catholicae incrementa, valde opportunum nunc Nobis visum est ut Delegatus quoque Apostolicae Sedis in eadem natione constitueretur, ut Ecclesiae Christifideliumque bonum uberius ibi faciliusque promoveatur. Audita propterea Sacra Consistoriali Congregatione, hisce Litteris Apostolicis atque auctoritate Nostra pro Britannia ex nunc Delegationem Apostolicam erigimus, sede eiusdem Londini constituta, eidemque Delegationi omnia et singula deferimus iura, privilegia, honores, praerogativas, officia atque indulta, quae huiusmodi Delegationum iure communi propria sunt. Haec, quae in utilitatem nobilissimae Britannicae gentis fore confidimus, in Domino statuimus, decernentes praesentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere, suosque plenos et integros effectus sortiri et obtinere; ipsique Delegationi Apostolicae per Nos in Britannia constitutae nunc et in posterum suffragari; sicque rite iudicandum esse et definiendum, irritumque ex nunc et inane fieri si quidquam secus super his a quovis, auctoritate quaelibet, scienter sive ignoranter attentari contigerit. Contrariis non obstantibus quibuslibet.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die XXI m. Novembris an. MCMXXXVIII, Pontificatus Nostri decimo septimo.

E. Card. Pacelli, *a Secretis Status.*

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

MIRACLES AND CONVERSION.

In times of great distress and persecution for the Church, when threats against her very existence reverberate through the world, a Catholic of wistful or imaginative turn of mind is tempted to indulge in a bit of idle dreaming. He would wish that Christ might return to earth, " appareled in celestial light," and by a series of spectacular miracles overwhelm this incredulous world with proof that the Catholic Church is indeed His very own, the sole depository of His complete Gospel and the only legitimate dispenser of His sacred mysteries. This is the dream. But it is founded on a false assumption—namely, that miracles of themselves produce faith. The fact is that, if Christ did return and give a dazzling display of His Divine power in proof of the Divine mission of the Church, the world would not believe, any more than the Jews believed in His Divinity after beholding His manifold miracles.

For the melancholy truth is that no one can be made to believe against his will. " A man convinced against his will is of the same opinion still." Christ could stand in Times Square to-day and raise a dead man to life, or a whole battalion of dead men, and at most only a small minority of the onlookers would believe in Him. He could make a tour of the city hospitals and restore radiant health to all their patients or visit the blind asylums and give back the miracle of vision to sightless orbs, and still no mass conversion would follow. Many persons of good will, doubtless, would enter the ancient fold of their fathers; but we delude ourselves if we think that New York would become Catholic overnight. The miracles would be glibly explained away: the power of Beelzebub or magic or some force in nature as yet unknown to scientists. No one can be convinced against his will.

In the case of scientific conclusions, once they are plainly demonstrated, the mind must yield assent. Two plus two equals four and no one can doubt it. Once the chemical components of water are exactly shown, no avenue of escape remains for the agnostic. He must capitulate to the truth or stand convicted for a fool. Besides, assent costs him nothing, for it carries no moral obligations in its train. But the creed has an element of pure mystery, e. g. the Trinity, and that leaves a door of escape for anyone who chooses to doubt or disbelieve.

That comparative handful of persons who adhered to Christ during His public ministry, did not do so because of the miracles they had seen Him work. It is not of record that the apostles followed Him because of miracles, nor Zacheus, nor Nicodemus. After their adherence to Him, miracles may have served to confirm their faith; but in the first instance, certainly their faith was not founded on miracles. His miracles may have aroused them to listen to His teaching, but it was His character and teaching that captivated them and not His miracles. They were conquered by His truth and not by His power.

In other words, conversion postulates a definite state of preparedness in the soul of the prospective convert. Then only is the Faith acceptable when it comes as the answer to a conscious need of the soul. Like attracts like. There must be a certain nuclear or inchoate likeness to the Faith and the Christ-life already existing in the soul before it will yield itself to the gentle impulses of conversion. Christ's first convert, in a sense, was holy Simeon, the priest in the Temple at Jerusalem into whose aged arms the Blessed Mother committed her Baby for the purpose of its consecration to God and His service. Simeon was the first member of the religious aristocracy of Israel to recognize the Messianic destiny of Jesus and to give testimony of it in a sublime act of Faith. But read the thumbnail sketch of his character as given in the Gospel: "There was a man in Jerusalem named Simeon, and this man was just and devout, waiting for the consolation of Israel." You see, he was a good man; but in addition to being good, he was in an attitude of searching and expectation. He was consciously longing for the fulness of Truth, and faith in Christ came as the answer to that longing. "Seek and you shall find." Simeon was seeking and he found.

Now, there are in the Gospel cases of conversion where this predisposition or susceptibility to the Faith is not obvious; but this should not surprise us, considering how prone we are to judge others by appearances. It will be asked to what conscious longing in the soul of Saul of Tarsus was the Faith an answer? It answered to that tremendous zeal of his for orthodoxy and the true worship of God, as he conceived them—a zeal so strong as to betray him into a sanguinary campaign against the Christians whom he considered subverters of the true religion. But, you will urge triumphantly, what preparedness for the Faith existed in the souls of Magdalene and the Samaritan woman? Surely in these cases the powerful rays of miracles were needed to pierce the fog bank of their carnal prepossessions. Indeed there is warrant in the Gospel itself for saying so; for when the Samaritan woman returned to her village after talking with Christ, she confessed that His miraculous knowledge of her sins was her reason for believing in Him.

Unfortunately, in the case of Magdalene, we know scarcely anything about her until she suddenly appears at the feet of Jesus in a very paroxysm of contrite love. But we do know what her sin had been, and that it is theologically considered a sin of infirmity as distinguished from a sin of malice. It was not the sort of sin that necessarily warps the soul and hardens the heart. It was not cool, calculating malice. And who knows what disillusionment with the husks of carnal enjoyment may have seized upon the soul of Magdalene? What intense repining at the bondage of lust? What longing for emancipation from the galling yoke of passion? Who knows what deeds and sentiments of generosity, sympathy, honesty and candor had balanced the sorry picture of her incontinence? She was the victim of her temperament; but it was a temperament that lent itself to sound development as well. Hers was a nature that delighted in the beau geste, the munificent gift, the complete surrender and whole-hearted dedication of self. Hers was a heart that must love to live, and had met with only frustration from the shallow objects which the world afforded it. It was a hungry heart that hungered for a love that would prove true and beautiful and lasting. It was a restless heart that could only come to rest in the love of Christ.

As for the Samaritan woman—we need not take her own account of the conversion wrought in her soul, for we have a most intimate account of it from the author of the Gospel. It is evident from that account that Christ's miraculous divining of her guilty secret did not of itself bring about her conversion. Indeed the real pith of the story lies in the deft manner in which Jesus gradually elicited the nobler impulses of her soul and awakened in her a thirst for the things of the spirit, and a desire to know the Messias. Only when He had marvellously aroused in her an appetite for the Faith, did He finally make known to her His real identity. Miracles cannot produce this appetite. Very noticeable in converts is the relish with which they receive the Faith. Such relish is simply the joy of appetite satisfied and longing fulfilled. No, in the final analysis, certainly, miracles do not make converts. At most they are an initial shove in the right direction; but something more is needed to propel the soul into full acceptance of the Faith.

Hence the folly of thinking that a new age of miracles would bring the world to its knees round the throne of the Fisherman. Christ could appear at the city morgue tomorrow and by a whispered fiat cause every cadaver to bloom again with radiant life, and only a minority—persons of good will—would be moved to heed His teachings and eventually embrace His creed. Reluctance, like necessity, is the mother of invention; and a world reluctant to embrace a religion savoring so strongly of the Cross would invent a score of explanations of the miracle. You can lead a horse to the watering trough but cannot make it drink. Miracles but lead a soul to fountains of Truth and Grace; if there is no conscious thirst within, it will not drink.

Probably this is why so much of our apologetic is barren of effect. We launch our non-Catholic lecture course with bounding zeal and confidence. We have our prim little schedule of addresses with fetching titles. The bones of our reasoning are well knit. Our logic, as we suppose, is overpowering. We prove the need of revelation. We prove the Bible. We prove Christ's Divinity. We prove the Church's Divine origin and infallible magisterium. We prove the Real Presence. Night after night we stage a mighty display of evidential wonders—Prophecies, Christ's miracles and Resurrection, the miraculous survival of the Church through the ages, Lourdes, Theresa

Neumann, etc.—and when the rocketing miracles have burst, dazzled and been finally engulfed in the darkness of night, the attitude of our non-Catholic listeners could be best expressed in the slang phrase, "So what?" The High School principal or the town banker waits for us in the vestibule to say, "I enjoyed your message," meaning, "Thanks for the fire-works display. It relieved the tedium of small-town existence." You report to your superior: "Sixty or a hundred non-Catholics attended. One left under instruction." You fail to add that this one had previously made up his mind to become a Catholic and would have smashed through the Maginot line to do so.

Oh, in that last paragraph I have been guilty, doubtless, of "swinging" the sober facts. I admit it; and I admit that a Father Martindale would have made his point, and made it more effectively, in the gentle idiom of Bach. (The radio has made us all conversant with the biggest names in music.) I bow my head to the shower of stones that will be lifted against me. But no less a student than Monsignor Sheen, in the introduction to his volume on the mystical Body of Christ, has voiced the desire for a new approach in apologetics. The particular kind of revision he intimated there was afterward animadverted upon by Father McGarry, S.J., in the quarterly *Thought*. But whether we cling to the traditional apologetic or forge a new one or effect a happy combination of the two, one thing is clear: We must strive to imitate the superb apologetic which Christ employed by Jacob's well. We must devise some way of producing a longing and appetite for the great spiritual resources of the Catholic religion. We must look for a way to make our listeners thirst for the water that springeth up into eternal life. We must cease putting all our ovoid chances in the one basket of probative discourse, or despairingly throwing the whole burden on Divine grace.

Possibly if we fully understood what the Faith and the Church mean in our own lives, we could more effectively project their appeal to others. For those listeners have souls exactly like our own, with implicitly the same longings and capacities. If we shudder to think how dismal life would be without the Faith and how starved our souls would be without the Sacraments, surely the non-Catholic soul must be a tragic victim of malnutrition or underfeeding, to say the least. Our job, then, is to make them conscious of their ghastly privations of spirit. Beating a deafening tatoo on the big bass drum of miracles won't do it. Hurling proofs like thunderbolts won't do it. But if we would make non-Catholics keenly sensible of their spiritual destitution, we should find the strictly apologetical part of our work far less strenuous. A people thus awakened to their dire needs of soul would trample dictators in the dust and smash armaments like crockery in order to possess the bountiful riches of the Catholic Faith.

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CAPITAL SINS IN THE EAST.

The differences existing between Eastern and Western thought are often more apparent than real. Often they are to be found in the different terms used to express what is substantially the same doctrine, or in the different angles from which East and West look at the same eternal truths. An example of this is found in the teaching of East and West on the capital sins.

Our Western division of the capital sins into seven comes down to us from Pope St. Gregory the Great and St. Thomas Aquinas,[1] and they are known to us under the familiar names of pride, covetousness, lust, anger, gluttony, envy, and sloth.

The most common Eastern division mentions *eight* capital sins. The origin of this division is disputed. It seems to appear first in the works of Evagrius Ponticus,[2] and by the end of the fourth century it was diffused over the East. But as early as the fifth century it was disputed whether Evagrius was the originator. Gennadius in his *De Viris Illustribus* [3] says that Evagrius—" Aut primus advertit aut inter primos didicit."

Cassian, one of the few Western authors read in the East, and that because of his Eastern doctrine, says the eight-fold number of sins comes from Sacred Scripture.[4] Following the allegorical interpretation so beloved of the Alexandrian School, he says that the Israelites were attacked by seven adverse peoples whom they conquered, as mentioned in Deuteronomy 7:1. Whereupon the monk Germanus logically asks why, if the Israelites had to conquer *seven* peoples, we have to conquer *eight* vices. And in the ingenious allegorical style the Abbot Serapion answers because the Egyptians too were conquered by Israel, even though they are not mentioned again specially in Deuteronomy 7:1.

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[1] Cf. Cayré-Howitt, *Manual of Patrology,* Tournai 1936, p. 597.

[2] P.G., 40, Ad Anatolium, col. 1271.

[3] PL., 58, col. 1066.

[4] PL., 49, Coll. V, 17-18.

However, Evagrius was a disciple of Origen, and so probably gets his division from his master, because although this division does not occur in the extant works of Origen (we have *not* Origen's commentary on Deuteronomy), Origen's use of the terms in other works squares well with those of the standard Eastern division of eight sins.

Be that as it may, which are these eight capital sins in the East? They are: *gastrimargía* (literally, insanity of the stomach), *porneía* (lust), *philargiría* (covetousness), *lypé* (sadness), *orgé* (anger), *akedía* (sloth), *kenodoxía* (vain glory), *hyperephanía* (arrogance).

At first sight therefore there seems to be quite a discrepancy between the Eastern and Western divisions. Where are our envy and pride? What novelty of doctrine is contained in the " sin " of sadness?

To understand this Eastern division well, we must bear in mind an important point that ought to be noted by all Western readers of Eastern spiritual writers and Fathers. The Easterners did not distinguish one standard of Christian living for laymen and another for the monks. It would be beyond the scope of this article to show how the word *Sotería,* for example, in Eastern Patrology means not only salvation, but also perfection. In other words, all Christians are bound not only to save their souls, but to sanctify them. Not that the Easterners denied salvation to those who died merely in the state of grace; but in actual Christian living no distinction was made between the ideals of the monks' life and that of laymen: indeed, monasticism was merely taking the Gospels literally, merely living out the Christian life fully. Hence the Eastern division of the capital sins, though applicable to all Christians, was made primarily for the use and meditation of the monks.

To get back to our Eastern division, why is *sadness* listed among the capital sins? Sadness arises, either negatively, because some desire is not satisfied, or positively, because some vexation or offence has been inflicted upon us. Evagrius says that the monk begins to think of his home and of his relatives, for example, and then grows sad, considering himself deprived of the joy of their company. Sadness would not exist if there were not other vices, and so really it is a secondary vice among the chief ones. But it is of prime importance to fight it consistently, because sadness robs the soul of that interior peace and serenity so indispensable in attaining to contemplation and union with God. Hence sadness is listed among the capital sins.

The vice of *akedia* or sloth embraces also the Western spiritual doctrine treated under the name of tepidity. *Akedia* means literally without care (*a-kedos*), and is said to be one of the chief causes of dissatisfaction among the monks. *Akedia* must not be confused with the virtue of *amerimnia,* which also means without care (*a-merimna*). *Akedia* is the vice of those who do not want to be bothered about the things that depend on them. *Amerimnia* is the virtue of those who do not bother about things that depend on God and not on man. It is the virtue of tranquil trust in the mysterious dispositions of Divine Providence.

Where is our Western sin of *envy?* It is virtually contained in the Eastern concept of anger, *orge*. Again it would be beyond the scope of this article to show how in all their doctrine on the vices, the Orientals are not only occupied with the actual commission of the sins, but also and principally with all those things which lead up to the sins, and which cause them, and they are chiefly bad thoughts. Indeed, the Oriental spiritual writers sum up the whole process of purifying the soul (our purgative way) in the constant fight against *logísmoi,* or bad thoughts—a kind of spiritual " Principiis obsta ". Envy therefore is considered to be contained in anger, because envy is among the *logismoi* that lead up to anger. The Oriental concept of anger does not only embrace the external explosion with which we usually associate the term, but also all things that lead up to it. All sins against fraternal charity come from this vice; it includes all thoughts against our neighbor, all bitter feelings, all impatience. Hence anger must be fought indirectly: we must get at the cause of the anger. Anger puts the image of the vexatious person before the mind as evil; we must remove that image or replace it by a pleasant one. Of course, there is a laudable anger too, but it is never directed against men: it must always be directed against the evil itself, or the devils. And again, the reason why anger and its causes are placed among the capital sins takes us back to our remarks about the same standards of perfection for laymen and monks: anger must be avoided because it is a great obstacle to prayer and spiritual progress.

It is precisely because of this preoccupation of the ancients with resisting evil thoughts, this constant battle against the *logismoi,* that many of their writings on *porneia* or lust have been misunderstood. In discussing the manner of resisting temptations and dispelling evil thoughts, they naturally made mention of the various temptations and thoughts themselves. Evagrius Ponticus, for example, wrote a whole book, *Antirrhetikon,* of remedies for the various *logismoi,* advocating meditation of some text of Sacred Scripture to offset the temptation or bad thought. He mentions therefore all the possible kinds of *logísmoi,* and cites a text that will be most apt to refute each one. Confusing the *logísmoi* then with evil actions, anti-Catholic writers, as ignorant as they are malicious, accuse the holy old monks of all kinds of impurity. Certainly there is a great difference between being bothered by evil thoughts—which can come to the holiest of persons—and taking pleasure in them; between having a temptation, and yielding to it.

Finally, a word about the Oriental distinction of two kinds of pride. *Kenodoxia* or vain glory is found toward men. It is the empty (*keno*) seeking after the good opinion (*doxa*) or praise of others. It is the subtle vice that leads people, especially intellectuals, to speak eagerly of the reasons for their success in order that they may be imitated. It is the vice of those who revel in marks of respect. It is the insidious vice that tempts even spiritual people to be proud of their fasting and prayer. It is the fear of falling into this vice that made many of the old monks flee the priesthood. The sin of *hyperephania* or arrogance, on the other hand, is had with regard to God. It is committed by those who take to themselves credit that belongs only to God; for example, one's physical beauty, one's family, one's magnificent voice. The progress of this vice generally makes one forget completely one's dependence on God, and results in blasphemy, departure from God entirely, lapse into all other vices. All of this of course is contained also in our Western caption of *pride,* if one analyzes and reflects sufficiently to discover it. But to the old Fathers pride was so dangerous and insidious a thing that two divisions of it were deemed not only justified but necessary in the catalogue of the capital sins.

From this brief analysis it will be evident how completely the orthodox East and West agree on fundamental spiritual doctrine, in spite of difference of terminology and viewpoint and divisions. It is precisely this surface difference, especially in terms, that has caused so much of the dogmatic trouble between East and West, as is readily apparent in the historic struggles to define the Catholic dogmas on the Trinity. Let us never tire of beseeching God, in whose mysterious Providence the whole matter rests, to hasten the day when East and West will understand each other perfectly, and there will be but " one flock and one shepherd." When mutual understanding will engender esteem, when esteem will give rise to friendship, then friendship will provide the ideal atmosphere in which to treat of reunion.

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CONSIDER THESE " BINGO " PARTIES.

The great popularity which the game of " bingo " at present enjoys may call the attention of our moralists to the question whether this game is good, bad, or indifferent in itself. As I do not consider myself an authority in moral theology, I wish here to consider this fact only from the point of its effects upon our people. And since our Holy Father has called us to Catholic Action it would be interesting to see in which way this popular activity in Catholic parishes affects that spirit of behavior which is expected of us by Christ's Vicar on earth.

It will be in vain to search the encyclicals for any direct mention of this game, though that in itself does not prove that bingo agrees with the spirit of Catholic Action. In my search for clues of the game in more or less official Roman documents, letters, and explanations of Catholic Action the one which I thought closest to our question was contained in a letter of Cardinal Pacelli to Mgr. Brochee. The former Cardinal Pacelli, now Pope Pius XII, states in this letter the following: " His

Holiness praised the work of multiplication of large halls, well equipped with modern apparatus, and strongly united together . . . to give educational and recreative shows of a Christian character." Do these words justify the present clamor for bingo?

"His Holiness praised the work of multiplication of large halls." Certainly there cannot be any doubt that the large halls which are used for this game have grown in number month by month, week by week. At present the largest halls and auditoriums available are used for this popular entertainment. Up to ten thousand, and perhaps more, players have been accommodated in such large halls and auditoriums in our cities. No other kind of entertainment, so far as our memory can recall, has ever required larger halls than the modern bingo game.

"Well equipped with modern apparatus." No expenses have been spared to equip these large halls with modern loud-speakers and other apparatus that are in any way necessary to speed up the game and to accommodate the large crowd.

"Strongly united together." There certainly is union and harmony amongst the multitude of people attending this game. Each person comes with the same intention and spirit: to win one of the big prizes. There is also, generally at least, harmony and union among the different parishes to avoid collision in dates which would limit the large attendance. Not in all things have parishes found ways and means of harmony and coöperation, but they have done so in regard to the dates of their bingo parties. Coöperation is the way to success.

"To give educational and recreative shows." A show it is. Look at the crowd of several thousand players, listen to the melodious voices calling letters and numbers, watch the great attention of each of the players. Not one is distracted, not one wishes for the last call, except perhaps a few who are waiting for just one special number. Every one is all attention. Where else can you find such interest? Yes, indeed, this is a show of which its performers may be proud. Not even the movies can claim such interest. There you will always find some careless and disrespectful people talking while the show goes on and hardly anyone will dare to complain. Not so at the bingo party. Disturbers will soon be reminded that there must be quiet, lest someone miss a number.

" Recreative? " If it were not recreation, people would not, in such great numbers, spend their spare time in the bingo halls. The strain of the eyes and ears might be the cause of some fatigue after hours of playing, but the people must enjoy it, just as some may enjoy a philosophical lecture. As lectures and reading are a recreation to the few, so bingo must be to the multitudes who fight for a place at the bingo party.

" Educational? " The one fact that it is possible to make thousands of people concentrate upon one subject should prove the educational value of bingo. It has been deplored so often that our modern people are unable to concentrate for any length of time. One evening of bingo should convince anyone that it is possible to get people sufficiently interested to concentrate for hours. So bingo solves an educational problem.

The last requirement in the sentence taken from Cardinal Pacelli's letter is that the shows should be " of a Christian character ". The purpose of these parish bingo parties is the support of the church. Since this is a law of the Church in our country the purpose of this kind of entertainment certainly can be called Christian. But, I must confess, this argument has a weak spot. The purpose is not exactly the same as the character. It is the old story of the end and its means. We must be honest in our arguments, even when our favorite game, bingo, is concerned. Therefore, the question arises: Is bingo Christian in character?

It is a game of chance, but not every game of chance is bad in itself. We might rather call it indifferent. It becomes bad through its effects. The intended effect on the part of the sponsor, which, undoubtedly, is a good effect, is the support of the church. But we have also to consider the intended effect on the part of the players. Do they all come to the game with the purpose of supporting the church? I am afraid an affirmative answer to this question would be going a little too far in defence of bingo. I am rather convinced that most of these thousands of players, a majority of whom never contribute in any way other than this to the support of the church, are little interested in who gets the money collected, but rather in getting something for themselves. In other words, not the support of the church is the force behind their interest and attention, but the enormous prizes offered. Their chance is very slim, one in thousands, but still it is a chance, and for that reason they come. The moral question would be: Does the high prize justify the slim chance?

Whatever the answer of moral theologians may be, the fact remains that these enormous prizes are a temptation to many people to risk money which they need for the necessities of their families. Let the pastors of souls pray: " and lead us not into temptation," after they have announced a bingo party with such tempting prizes to the souls entrusted to their care. This temptation, however, is not present at small bingo parties, where prizes amount to only the value of a dollar or two. In this case the few players come to the parties either for entertainment or for the purpose of supporting the church, because the prizes in themselves are not sufficiently alluring to contribute any serious temptation, and besides the chance of one out of a hundred is much greater than that of one out of a thousand or several thousand.

As pastors of souls we should consider seriously the question whether or not such bingo parties are a scandal to our people in general. Of course, neither the " scandalum pharisaicum " nor the " scandalum pusillorum " will enter our discussion. Still there remains the question of the real scandal of gambling.

All our life is a gamble to some extent. Business is a gamble. Every year the farmer gambles with the weather. But all this taking a chance is a necessity of life, which we cannot say in regard to bingo. Besides, the chances in these large bingo games are too slim. A good business man will not take such chances. If the church gives the example of gambling and invites the people to take such chances, why should they not do the same in other gambling places, where perhaps the stakes are not so high and the chances of winning are much better. Do churches give scandal by these large bingo parties?

Other bad effects of these huge bingo parties may be cited. As national president of the Catholic Dramatic Movement, the oldest and largest national organization of dramatic groups in Catholic schools and parishes, I receive many letters from our Catholic young people in all parts of the country. Of late a great number of them have been complaining about these bingo parties. The general complaint is that these large and frequent parties in their own and neighboring parishes threaten to kill all other social activities. Meetings, study clubs, play rehearsals and other functions of their societies are missed by many members or made impossible, because people are so taken up by bingo parties that they have neither time nor interest for other activities. More idealistic young people who would like to spend their time usefully, and who are tired of these brain-killing bingo numbers, become so disgusted that they would like to run away from it, if other more elevating entertainments were provided. A young man wrote me recently, when applying for admittance as a student in our Training School in Drama: " Somewhat sickened and slightly dizzy from viewing the current inanity, Bingo, and having recently come upon information regarding your Catholic Training School in Drama, I hasten to seek your aid. Please, Father, in all humility, I beseech you, help me to escape the savage wilderness of the corny kernel and the screaming crescendo of Ooooooh, 99! I should like to run away from it all. . . ." The cry of tormented Catholic youth who has, as his only recreation and entertainment in a large city parish, to listen to the " screaming crescendo " of senseless and meaningless letters and numbers. Is the large hall of this parish used " to give educational and recreative shows of a Christian character? "

The Holy Father calls us to Catholic Action. Is this what he means by Catholic Action? Perhaps we might say in defence of bingo that the money gained will enable us to carry on the work of the church and also of Catholic Action. But what good will the money do after we have given scandal by the way of gaining the money and after we have lost our Catholic youth? At the end we might hold the money bag while the enemy has the people. The present crisis of which our Holy Father speaks so often is a battle of ideas. This battle cannot be won by bingo parties, nor by their material gains. The battle of ideas can be won only on the battlefield of ideas, and with mental and spiritual weapons, not with " the corny kernel and the screaming of meaningless numbers ".

The purpose of the above-quoted words expressing the will of Pius XI is undoubtedly stated in the concluding words " to give educational and recreative shows of a Christian character ". Christian character is the essence of the whole sentence. It is the battle of ideas which is mentioned so often in writings of the Holy Father. Certainly bingo will not win a battle of ideas.

While the enemies of Christian civilization, especially Communism, fight this battle of ideas with all the means in their possession, our Catholic organizations and parishes sponsor bingo parties.

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SECONDARY INTENTION FOR APPLYING MASS.

Qu. The Church forbids a priest accepting a second stipend for his personal fruit of the Mass ("fructus specialissimus ipsius sacerdotis"), but is this fruit so inalienable, that a priest—solely from a motive of charity or zeal—may not apply it to some other soul than his own, or that for whom he offers Mass "ratione beneficii vel stipendii?" For example, if a priest were obliged to offer his Mass on a given day for a specific intention, might he not, on hearing of the grave illness of someone, apply his own personal fruit to that sick person?

Resp. Authors are not agreed whether the "fructus specialissimus Missae" accrues so exclusively and personally to the celebrant that he cannot apply it to others. There would therefore be no valid objection to a priest making the intention of applying—if possible—the "fructus specialissimus" to persons of his own selection.[1]

A more common practice than the above is a secondary conditional intention to apply the "fructus specialis Missae." It is secondary in the sense that the celebrant, besides applying these special fruits of his Mass, e. g., according to the request of the one who offered the stipend, he "includes" others. It is conditional in the sense that he makes the secondary intention with the restriction: provided this inclusion can be made without prejudice to the rights of those for whom he applies the Mass in the first place by reason of benefice or of stipend. There are authors who maintain that the measure of the fruits of a Mass that can be applied according to the intention of the celebrant is not exhausted by the actual share obtained by those for whom the Mass is applied in the first place; and that this excess is still applicable as the celebrant sees fit to decide. While this view is not certain, it is solidly probable both in virtue of the arguments adduced in its support and the authorities supporting it. Authors even strongly advise priests to make such a secondary and conditional intention for the application of their Mass.[2] In conformity with this view is the practice of making a memento of friends at the altar: they remember them by including them in their Mass through such a secondary, conditional intention.

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[1] F. M. Cappello, *De Sacramentis, I: De Sacramentis in genere, de Baptismo, Confirmatione et Eucharistia* (2 ed., Turin: Marietti, 1928), n. 579.

Provided not even the smallest offering is accepted in the form of a second stipend, it is lawful and even recommended that priests who apply Mass for an intention owing under some title of justice, also makes a secondary intention in favor of others under the condition that this secondary intention does not infringe upon the rights to the special fruit of the Mass owing under some other title of justice, say, by reason of a stipend.

DOMICILE AND QUASI-DOMICILE OF THE FATHER OF A FAMILY.

Qu. Dominic has his home, in which live his wife and children, in parish A. Dominic teaches school in parish B, and, except for weekends, holidays and vacation, lives at the school, thus acquiring a quasi-domicile. His wife and children visit him on occasion, but never stay for the night, nor have they any intention of living there, that possibility being excluded by the fact that quarters are provided for teachers but not for their wives or children.

1. Do the wife and children of Dominic acquire a quasi-domicile in parish B because Dominic has acquired it?
2. Has Dominic the right to bring his children to parish B to be baptized, without consulting or obtaining permission of the pastor of parish A?
3. If the pastor of parish A gives this permission, which pastor has the obligation of recording the baptism in his parish books?

Resp. Our inquirer correctly concludes that Dominic retains his domicile in parish A. But it is possible that Dominic also acquired and has another domicile in the parish B. If his position as teacher in the latter is permanent, or if he has been living there for ten full years,[1] his residence there constitutes a domicile. There is no objection to one having two domiciles; and his occasional absences with the intention of continuing his residence in the parish B will not entail a loss of his domicile in the latter. If Dominic has a second domicile in parish B, his wife and children have necessary domiciles in both parishes A and B.

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[2] Cappello, *op. cit.*, n. 596; Ad Tanquerey, *Synopsis Theologiae Dogmaticae* (23 ed., Paris: Desclee, [1934]), III, 770; Petrus Gasparri, *De Sanctissima Eucharistia* (Paris, 1987), n. 491-493.

On the other hand it is possible that Dominic has only a quasi-domicile in parish B, while retaining his domicile in parish A. Here the question arises whether Dominic's family possess his quasi-domicile as their own necessary quasi-domicile. Authors disagree. One opinion holds that the Code has entirely eliminated the legal or necessary quasi-domicile, irrespective of whether or not the father has a domicile at the same time. Another opinion asserts that, even if the father has also a domicile, his family obtains both a necessary domicile and a necessary quasi-domicile. A third opinion takes a middle position and distinguishes: if the father has both a domicile and a quasi-domicile, his family acquire his domicile as their necessary domicile, but not his quasi-domicile as their necessary quasi-domicile. If, however, the father has no domicile whatsoever, but only a quasi-domicile, then his family acquire the latter as their necessary quasi-domicile.[2] Whilst all three of these opinions enjoyed some probability, the last has obtained a very strong support from the fact that the Sacred Congregation of the Sacraments has given it a place in the question of the competence of diocesan tribunals for suits attacking the validity of marriages.[3]

This extension of a necessary quasi-domicile for a wife can be justly applied also to children.

With this premised, we are in a better position to address ourselves to the questions submitted above.

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[1] Cf. Canon 92, § 1.

[2] Cf. John M. Costello, *Domicile, and Quasi-Domicile,* The Catholic University of America, Canon Law Studies, no. 60 (Washington, 1930), p. 174-177; Vermeersch-Creusen, *Epitome Iuris Canonici* (5 ed., Malines: H. Dessain, 1933), I, n. 214; Gommarus Michiels, *Principia Generalia de Personis in Ecclesia* (Lublin: Catholic University, 1932), p. 150-152.

[3] "Art. 7—Uxor, a viro non legitime separata, quae proprium quasi-domicilium habeat, conveniri potest etiam coram Ordinario domicilii viri, non autem quasi-domicilii eiusdem viri, nisi in casu quo hoc domicilio careat."—Instructio servanda a Tribunalibus Dioecesanis in pertractandis causis de Nullitate Matrimonorum, 15 Augusti 1936—*A.A.S.*, xxviii (1936), 316.

1. If Dominic has a second domicile in parish B, his wife and children have a necessary domicile in parish B. If, however, Dominic, while retaining his domicile in parish A, has only a quasi-domicile in parish B, his wife and children do not acquire a necessary quasi-domicile in parish B. If, finally, Dominic has no domicile in any parish, but only a quasi-domicile in parish B, his wife and children have a necessary quasi-domicile in the same parish.[4]

2. The answer to the second question will follow the distinctions in the preceding reply. If Dominic's family has a necessary domicile in parish B, Dominic is free to present his children to either pastor for baptism, as he chooses. If Dominic has a domicile in parish A, but only a quasi-domicile in Parish B, he is obliged to present his children for baptism to the pastor of parish A; and he may not bring them for baptism to the pastor of parish B without the permission of the pastor of parish A. If Dominic has no domicile in any parish, but a quasi-domicile in parish B, he may and (unless he has two quasi-domiciles) *per se* must, present his children for baptism to the pastor of the latter.

3. In the first and the last supposition of the second reply, the baptism must be recorded in the parish where the children are *de facto* baptized, since in either case that parish is their proper parish in the sense of canon 92 § 3 canon and 94 § 1. If, however, Dominic has a domicile in parish A, but only a quasi-domicile in parish B, the baptism is recorded in parish B where it was administered (canon 798). But a notice of it must be sent to the pastor of parish A, as required by canon 799.

DOES CONSUMER'S COOPERATION TEND TO COLLECTIVISM?

To the Editor, THE ECCLESIASTICAL REVIEW.

In the April issue there is asked, " Why all the controversy about the " Coöperative Movement? " Why this " determined opposition " by some to the coöperatives? ", and Bertram Fowler, in *Free America,* is quoted to show that such opposition is unsound. As the other party to the *Free America* discussion, may

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[4] In view of what was said above, the opinions contrary to these last two conclusions must, it seems, be rejected.

I offer a few points which I hope will make clear the issues in that particular case.

1. *Free America* claims to be " distributist ". That means it professes to stand for the independence of the person through effective individual ownership of means of production, particularly primary production, in other words, independent ownership of farms.

2. Numerous contemporary American authorities were quoted to show that Consumer's Coöperation in this country tended to " collectivism "—that is, to organized consumer's ownership of farms and the hiring of the farmer, the antithesis of " distributism ". (Where the principles originated is immaterial, the point being that they are taught here, now, and by leaders of the movement in this country.)

3. There is a fundamental difference between consumer's coöperation where it grows out of and is roughly coëxtensive with a producer's coöp, and the control of production by an organized proletariat. In the first case (typical of Denmark and Nova Scotia) there is effective individual ownership of means of production, hence effective freedom, and there is the " voluntary association of effectively free people for the purpose of accomplishing collectively what it is not practical to attempt separately (processing and marketing fish, for instance). If these coöperative efforts are also for " consumer " purposes, well and good, so long as they in turn do not " collectivize " other producers, (that is, acquire absentee ownership of means of production).

4. Consumer's coöperation among people not having effective individual ownership of means of production can result only in such people gaining control of the production of other people. It therefore cannot, either on the part of the consumer or the collectivized producer, result in " the voluntary association of effectively free people," hence must eventuate in collectivist society.

5. The class which has no effective ownership of means of production is the largest class in the country. If organized into " Consumer's Coöperatives," it could, under " democratic " principles, put through any program upon which these people could unite. Getting the most of the best for the least through

consumer's coöperation is an attractive program. It is basically materialistic and susceptible of indefinite enlargement.

6. Therefore the uncritical promotion of Consumer's Coöperation by *Free America* involves the publication in a contradiction.

7. Mr. Fowler nowhere meets the above issues, nor did he meet a similar criticism by Mr. Hynes in a previous issue of *Free America*.

R. E. Scott

New York

STATE LEGISLATION ON VENEREAL DISEASES.

To the Editor, The Ecclesiastical Review.

In connexion with the articles I have recently contributed to The Ecclesiastical Review on the question of civil legislation forbidding the marriage of persons afflicted with venereal diseases (Eccl. Review, December, 1938, April 1939) the following facts may be interesting:

1. In the *Journal of the American Medical Association*, 25 March, 1939, there is an article by Doctors Stokes and Ingraham entitled " Syphilis and the Law ". The writers point out some of the defects in the recent eugenic legislation, such as its ineffectiveness in view of the increasing prevalence of indiscriminate sexual relations, the failure of the laws to distinguish between the presence of a disease and its infectiousness, and especially the impossibility of finding out by a mere laboratory examination of his blood whether or not a person is diseased. They assert: " Amateur and unguided lay legislative handiwork can easily be recognized in some of the marital and pregnancy enactments now in existence. It is not improper to point out that medical persons unfamiliar with the diseases which it is planned to control by legislation, and even public health officers in similar situations, may be responsible for confusion, injustice and unenforceability in the laws or regulations to which their efforts gave birth."

2. A measure is to be proposed to the legislature of Massachusetts according to which persons intending to marry must submit to an examination to discover whether they are afflicted with a social disease or not; but after the findings have been

made known to the couple they will be free to marry even though such a disease is found in one or both. Against this type of legislation the objections which I brought up against the more common form of recent eugenic laws—that they are usurping the Church's exclusive right to determine what impedes or invalidates the marriage of baptized persons—cannot be urged.

FRANCIS J. CONNELL, C.SS.R.

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OBLIGATION TO ATTEND CATECHETICAL INSTRUCTION.

Qu. In view of the fact that many parents who are indifferent in matters of religion and careless in providing religious instruction for their children, and considering that many young people have no other source of learning Catholic doctrine than from catechetical instructions and Sunday sermons, is there not a grievous obligation of children and youths to attend such instructions as are fitted for their years, especially when the opportunity is arranged to suit their convenience?

Resp. There is no gainsaying the fact that in the circumstances here described there is a grave obligation of the parents to send their children to catechetical instructions, and a grave obligation for the children to attend the instructions. But one must not let his zeal carry him to the extent of adopting measures that would offend both parents and children and thereby alienate them the more, rather than attract them and thereby benefit the cause of religion. Patient zeal will accomplish much more satisfactory results than vehement denunciation of the recalcitrants. To-day many priests are employing various expedients that bring most, if not all, their young people to a better knowledge of their religion. The several means, such as the vacation schools promoted by the Confraternity for Christian Doctrine, are accomplishing excellent results. Literature that will serve this purpose may be secured from St. Anthony Guild, Paterson, N. J., which supplies books and pamphlets on the ways and means of organizing and conducting vacation schools, study clubs and the like for religious instruction.

DYING POSTULANTS CANNOT BE ADMITTED TO PROFESSION.

Qu. Following the appendix of *Epitome Iuris Canonici,* by Vermeersch-Creusen, (1924 edition), there is a supplement to the body of the commentary on the privilege of religious profession of novices at the moment of death. It reads thus: " Recens, in coetu plenario 28 Mart. 1925, S. C. de Religiosis iussit ut in decl. 29-30 Dec. 1922, titulus, ' De Prof. religiosa in art. mortis, noviciis vel *postulantibus* permissa ', mutaretur, substituta voce *probandis* voci *postulantibus,* negavitque professionem istam postulantibus a Superioribus concedi posse ".

Why does not this change appear in the subsequent editions of the author's work, or why cannot this decree be found in those modern commentaries on canon law that discuss this privilege but do not restrict it to novices or probationers? The decree could not be found even in the *Acta Apostolicae Sedis.*

Is religious profession at the moment of death still permitted to those in the canonical postulancy as well as to novices or probationers?

Can this privilege be extended to a student in a religious preparatory seminary, or to an aspirant in a religious academy or candidature, both of whom are undergoing the necessary preparatory studies required by their constitutions or regulations before entrance to the postulancy or novitiate?

Resp. It was to the Dominican nuns that Pius V by the constitution *Summa Sacerdotii* of 23 August, 1570,[1] granted the privilege that their novices, if they fell into danger of death before completing the term of their novitiate, could make profession. By communication of privileges this was shared by all religious orders.[2] By the decree *Spirituali consolationi* of 10 September, 1912,[3] the Congregation of Religious conferred this privilege upon all religious congregations with simple vows and upon societies living in common without vows.

After the Code was published, authors all but unanimously held that, although the Code made no mention of it, the privilege continued in force in virtue of canon 4.[4] Nevertheless the question was put to the Congregation of Religious, which replied that the above decree of 10 September, 1912, continued in force.[5] Unfortunately there was a slight discrepancy between the title of this declaration and its contents. Whereas the title read: "De professione religiosa in articulo mortis novitiis vel postulantibus permissa," the body of the declaration did not mention the postulants at all, but throughout referred to novices and novitiate, probationers and probation (*probandi, probandatus*).[6] This discrepancy was noticed immediately by authors. Goyeneche took the view that the privilege was not extended to postulants. For, just as the decree of 1912, so too the declaration of 1922 in section one restricted it to those who already had canonically begun their novitiate or probation and this limitation would be meaningless, if the privilege applied to postulants.[7]

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[1] A. Vermeersch, *De Religiosis Institutis et Personis* (Bruges, 1902), II, 323-324.

[2] Vermeersch, *op. cit.,* I, 119.

[3] *A.A.S.,* IV (1912), 589-590.

[4] Cf. S. Goyeneche, " Annotationes ", *Commentarium pro Religiosis,* IV (1923), 261, where in note 4 he enumerated a goodly number of authors who hold this view.

To this view someone (was it Vermeersch?) writing in the *Periodica* objected: (1) that the word *postulantibus* in the title insinuated a wider use of the term *probandatus* in the declaration itself; (2) that the provisions of the decree of 1912 are accommodated to the sense of the declaration of the cardinals; (3) that the principle of a wider interpretation obliges one to extend the concession to postulants; (4) that, since novices already shared in the indulgences, favors and privileges of the professed, section 4 becomes useless (*inutilis*) unless section one is made to comprise postulants.[8] To clinch the argument, after enumerating these reasons of an intrinsic nature, the article continues: "Denique, quod argumentum privati ordinis esse fatemur, compertum nobis est, hanc re vera fuisse mentem Em Patrum, ut etiam postulantibus vota in mortis articulo permitterent, ita ut haec sententia apud S. Congregationem praevaleat."

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[5] 30 December 1922—*A.A.S.* XV (1933), 158-159.

[6] The terms *probandus* and *probandatus* are frequently employed in societies living in common without vows as the equivalents of novice and novitiate in religious institutes. Cf. W. A. Stanton, *De Societatibus sive Virorum sive Mulierum in Communi Viventium sine Votis* (2. ed., Halifax: Major Seminary of the Sacred Heart of Mary, 1936), pp. 128-135.

[7] S. Goyeneche, "Annotationes ad Primum Dubium", *Commentarium pro Religiosis,* IV (1923), 260.

[8] "Quaesita Varia, Quaesita de Religiosis, 2: De professione novicii vel probandi in articulo mortis", *Periodica,* XII, (159)-(161). To the above arguments one might answer: (A) To argument 2: The declaration itself states that it has been seen fit to promulgate anew the provisions of the decree of 1912 "ad sensum resolutionis Emorum Patrum accommodatas". But just a few lines above, the declaration itself had remarked that, besides declaring that the decree of 1912 remained in force, the Sacred Congregation had decided that section 2 of the decree was to be modified; and in the following section the declaration repeats verbatim the provisions of the decree of 1912 except for a slight modification in section 2. This is the "sensus Emorum Patrum" to which the provisions of the decree of 1912 have been made to conform and this is the only change that the Sacred Congregation wrote into those provisions. (B) To argument 4: Section 4 of the declaration of 1922 repeats without change section 4 of the decree of 1912. Now the latter was interpreted as applying only to novices and probationers. If the decree of 1912 was not to be

Alas for this alleged *mens Em. Patrum!* in n. 671 of the second edition of the first volume of the *Epitome Iuris Canonici,* which appeared in 1924, Vermeersch-Creusen expressed this same view (though without giving any arguments), referring to the above discussion of the question in the *Periodica.* But with the same first volume of the second edition of the *Epitome Iuris Canonici* there was sent a *Supplementum ad tom I* (2ª *ed.*) from which our inquirer has quoted in full as far as it concerns this question. With this supplement the authors clearly meant that the view they had expressed in n. 671 must be corrected in the light of the declaration of 28 March, 1925, which came to their notice undoubtedly too late to permit its insertion in place of the view they had already printed.

Our inquirer is correct in his statement that the reply of 28 March, 1925, has not appeared in the *Acta Apostolicae Sedis;* neither has it appeared—so far as the present writer is aware—in any other publication. But our inquirer is hardly fair in the implication contained in his question "Why does not this change appear in the subsequent editions of the author's work . . .?" It is true, in the third edition (1927), n. 670 still included the postulants in this privilege, as did the second edition. But in the fourth edition of the first volume of the *Epitome Iuris Canonici* (1929) there is no explicit reference to the *mens* of the Sacred Congregation which is asserted in the *Periodica* IV, (159)—(161), or to the declaration of 28 March, 1925, supplied

extended to probationers in order to give section 4 any application, there is no need to extend the declaration of 1922 to them. Moreover, whilst it is true that novices already participate in the indulgences, favors and privileges, section 4 grants to those making profession a plenary indulgence "in forma iubelaei" so that novices do profit by section 4 and to this extent it is not useless. (C) To argument 1: If we are permitted to draw a conclusion from the old law, it rather follows that the title of the declaration (which in this case does not convey a complete sense) does not enjoy the force of law, and consequently cannot be read into the clearer and more precise words within the declaration. (D) To argument 3: Since in view of the preceding there does not appear any prudent doubt as to the extent of the meaning of the words *novitii* and *probandi,* there does not appear to be any room for a wider interpretation.

in the *Supplementum ad tom I* (2ª *ed.*); but in no. 670 (so too 5 ed. [1933], n. 720) Vermeersch-Creusen do explicitly exclude postulants from this privilege, stating that the respective superiors can admit to profession "novicios (non tamen postulantes)."

That this really conforms to the practice of the Sacred Congregation is evident from an examination of constitutions approved for various religious institutes in the last two decades. Of all that have come to the present writer's notice he does not recall any that permits postulants in the danger of death to make profession. While some are silent regarding the privilege; others explicitly state that novices in danger of death can be permitted to make this profession; but in none of these is the privilege accorded to postulants.[9]

In view of all this, most of the recent authors hold that novices and probationers only, to the exclusion of postulants, can be admitted in danger of death to profession in virtue of the declaration of the Congregation of Religious of 30 December, 1922.[10]

There are indeed a few quite recent authors who still incline to the view which would give postulants a share in the privilege under discussion. But in the light of the above their opinion loses weight. For instance, Fanfani[11] refers to Goyeneche in the *Commentarium pro Religiosis,* V (1924), 166, who however has given up this view and returned to the position he first took.

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[9] Cf. *Regula et Constitutiones Generales pro Monialibus Ordinis Sanctae Clarae* (Rome: Tip. Polyglotta "Cuore di Maria", 1930), n. 73; "Statuta a Sororibus externis, monasterium Monialium cuiusque Ordinis servanda", n. 38—Coronata, Matthaeus a, *Institutiones Iuris Canonici* (Turin: Marietti; 1936), V, 278.

[10] S. Goyeneche, *Iuris Canonici Summa Principia, De Religionis* (Rome: Tip. Polyglotta "Cuore di Maria", 1938), p. 111; *Commentarium pro Religiosis,* IV (1923), 262; Vermeersch, "De conscibendis Constitutionibus" etc., *Periodica,* XVI (1927), 158*-160*, where he repeats his later opinion: "Constat nunc decretum istud de solis noviciis, exclusis postulantibus valere." Creusen, *Religieux et Religieuses* (3. ed., Brussels: Albert Dewit, 1934), n. 173, 1, voiced his own opinion that postulants did not come within the purview of the declaration of 1922 but nevertheless admitted the opposite as probable on the strength of Vermeersch's earlier contention; but in the 4. edition (1930), n. 173, 1, he rejected this latter probability on the strength of Vermeersch's correcting his previous view. So too in the article "Profession en danger de mort," *Revue des Communautès Religieuses,* III (1927), 123-124, he explicitly rejects the extension of the privilege to postulants. T. Schäfer, *De Religiosis,* (2. ed., Münster i. W.: Aschendorff, 1931), p. 431-432. F. Geser, *The Canon Law Governing Communities of Sisters* (St. Louis: Herder, 1938), n. 740, seems to restrict the privilege to novices, as also F. Schönsteiner, *Grudriss des Ardensrechtes* (Vienna: Ludwig Auer, 1930), p. 333; and Stanton, *op. cit.*, p. 135. footnote 1.

[11] *De Iure Religiosorum* (2 ed., Turin: Marietti, 1925), p. 289.

Pejska [12] asserts that the Holy See intended the extension of this privilege to postulants, without however assigning any reason or any authority for his assertion.

Coronata [13] follows Vermeersch in his earlier opinion, although the latter had already taken the opposite view; he also quotes Goyeneche as " correcting " his first opinion to conform to Vermeersch's earlier one, but overlooked that Goyeneche had again " corrected " his latter view by returning to his first position.

Eugenius a Cervia [14] seems to incline to this same extension in favor of postulants; but he does not trace the progress of the question and will only admit: " mentem S. C. non clare apparere."

Marato [15] claims that this extension of the privilege to postulants is the common teaching of canonists. This is an *obiter dictum* to justify authors' earlier extension to postulants of another concession regarding novices which the Pontifical Commission had rejected.[16] But at that time this was no longer the common view of the authors; on the contrary—as we have seen above—the opposite view had already gained ground, especially among those who had previously held the wider view and had found occasion to retract it.

The sum of all this is that the view which would extend to postulants in danger of death the privilege of making profession lacks intrinsic probability. Its extrinsic probability loses almost all its weight when it is borne in mind that the authors who still hold it base their view, at least to a great extent, upon authors who have for better reasons given up a position they had previously taken.[17]

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[12] *Ius Canonicum Religiosorum* (3 ed., Freiburg i. B.: Herder, 1927), p. 102,

[13] *Op cit.*, I, 723.

[14] *De Professione Reliogiosa* (Bologna, 1938), p. 212-213.

[15] " Annotationes ad Responsum Quartum ", *Commentarium pro Religiosorum*, X (1929), 338.

[16] 20 Julii 1929, ad IV—*A.A.S.*, XXI (1929), 573.

[17] It is interesting to trace the changes of opinion on this question which, e. g., Goyeneche made. First from intrinsic reasons he excluded postulants from this privilege. *Commentarium pro Religiosis*, IV (1923), 262. Then learning from Vermeersch (*vide supra*, p. 4*) that it was allegedly the mind of the Sacred Congregation to include postulants, he adopted Vermeersch's earlier view (Cf. *op. cit.*, V [1924], 165-166), which he still maintained after Vermeersch had already in the supplement to the second (1924) edition of the *Epitome* published the decision of the Sacred Congregation and had explicitly taught that postulants did not come

The conclusion is therefore justified that this broader view ought to be rejected and the privilege of making profession in religious institutes or consecration (by oath, promise and the like) in societies living in common without vows, in danger of death, must be limited to those novices or probationers who have actually begun their novitiate or that probation which in these latter societies corresponds to the novitiate.

And since postulants cannot be admitted to profession in danger of death, there is still less reason for extending the privilege to students in the preparatory seminary of religious institutes and similar schools, since they cannot even be classed with postulants, much less with novices.

USE OF THE MISSAL BY THE LAITY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Monsignor Schumacher's good article in the April ECCLESIASTICAL REVIEW is a joy to one who has been working for liturgical revival for almost twenty years. Its refreshing style and its deep priestly concern with a most important subject is evident. There is scarcely a priest but feels that there is something wrong with the practical aspect of our community worship and the attitude of priest and laity toward liturgy. Interpretations of the facts which we all have observed will be generally approved. Would you mind some objections or one or the other attempt of a different interpretation and therefore another solution?

I am rather afraid that one can be too didactic and too rational about the Mass. Prayer takes in the whole man, body and soul, senses, posture; voice, eyes, lips and mind are active in prayer, at least in the ordinary and the common prayer. Not only our reason, but our will and our emotional life are rightly affected and active. According to character, physical conditions or circumstances the instruments of our symphonic orchestra of human personality will coöperate one moment more

under the privilege in the fourth (1928) edition of the Epitome. (Cf. *op. cit.*, XI [1930], 438.) Finally, discovering that Vermeersch's earlier view as to the mind of the Sacred Congregation was not correct, but that in approving constitutions the Sacred Congregation expunged from them any section that might extend this privilege to postulants, Goyeneche returned to his original position. Cf. *op. cit.*, XIII (1932), 39-40; *De Religiosis*, p. 111, footnote 72.

perfectly than in another. But I think that the Mass as liturgy has the right manuscript in the missal for the most perfect working of this orchestra. There is no question that those who have really learned to use this manuscript rightly will agree that they know of nothing better. They never feel embarrassed when asked to state when one part of the Mass ceases or a new one begins. That is a matter of instruction and once he has grasped it, according to Parsch's simple method, every child can tell you what we are doing. First part: we pray, sing, read and listen. Second part: we offer, preparing first the gifts and our minds and then doing what Christ has told us to " do unto His commemoration," having in mind all whom we love: the Church in heaven, on earth and purgatory. Third part: we partake of the sacrificial meal and as good children start out with a prayer to our Heavenly Father.

Once you have this simple, majestic line, you can easily follow its plain conduct through all the details which become easily coördinated and organized under this lead. I think the gentle transition from part to part is just the thing we need. Our modern methods of " rubbing it in " all the time, or reflecting always and of being lost, if we have not reflected (and killed all emotions!), of rationalizing and classifying our spontaneous reactions under paragraphs and captions (1. adoration, 2. longing, 3. contrition, 4. faith, etc.) is detrimental to piety. The finest idea of what the Mass really is, one finds right in the missal and all that reflexion, deduction, second thought interpretation and theorizing which we have forced on our laity have killed their appreciation of liturgy and made them take refuge in " devotions " of the emotional, utilitarian type which we seem to deplore with so many other priests of our time.

But I do not share the writer's pessimism about the capacity of our laity to pray the missal, if taught. I have found them most willing, if only the priests themselves try to give more time to their own instruction. Do our seminaries really teach our seminarians to use their missal and breviary as " the " personal prayer book? Does the average parish priest give as much time to a constant meditation and study of these two books as he gives to canon law, morals and dogma? Does his way of saying Mass encourage his people to try to follow him during Mass? Does he once in a while explain this or that difficult passage of the epistle or gospel? I know priests who have done this and who are surprised by the ready response of the laity and by the often childlike simplicity in which they were able to conform the language of their own hearts to the language of liturgy.

The three monotonous litanies of the Greek liturgy and the comparatively strenuous monotony of the holy rosary for many minds and hearts are, I think, far inferior to the riches of our Roman liturgy, mutilated and disfigured though it be through cuts, reforms and adaptations. I think our own spiritual reëducation toward better familiarity with the word of God coagulated and crystalized to prayer in our missal is the most important task of our times, because it will end the terrible threat of further estrangement of the people of things spiritual and wipe out that horrifying tendency toward superstition and utilitarianism which has already invaded large strata of our faithful.

Monsignor Schumacher says that only on few occasions can we fully appreciate the full depths of the words of our liturgy. But is that not true just as well about our other prayers: the Hail Mary, the Our Father, the rosary, the litanies and even the most emotional prayer books? There is only one great difference between those so-called popular devotions of our days and the texts of our liturgy: while the liturgy is a mosaic of the very word of God and gains through being frequently used, explained, meditated and experienced, one cannot say the same for ninety per cent of our modern devotional substitutes. Only too often they are shallow, exaggerated in emotion, unmanly, appealing more to a cheap popularity than to the true character of the " populus Dei ".

Mass is not catechism, but liturgia: holy action, singing and praying of " nos servitui et plebs tua sancta ". If we start, we the servants of God and his holy people, to study our liturgy a bit more assiduously and use our missal for meditation—daily and for at least four or five years—our people will begin to observe a difference in our own attitude of celebration, in our sermons, in our eagerness to let them share what makes us happy, and in their own behavior during Sunday Mass. I think there are very few occasions on which we priests have a sufficient excuse to assist at another priest's Mass by hustling mechanically through our breviary. I have done so myself, but never with a good conscience and very seldom with really sufficient reason—and I am not a monk, but I worked in one of our Lord's quarries—not vineyards.

I agree with the writer that something must be done. We solve nothing by simply saying that we can't all be liturgists. If we continue to look on liturgy as a fossil of the middle ages which we treat with a certain awe, we cannot expect much more than lip service from our people. They will pick out Communion, isolate it and make a private devotion of it. They will concentrate on the Real Presence, forgetting the Sacrifice, because they do not follow the gentle and articulate lead of the missal. They bring along conceptions caked under the dry rational sun of catechism questions and school memorizing, but miss the living stream of prayer and action, song and instruction. Sacrifice and meal will go past their souls unnoticed, while they feed on reduced, " canned " and prepared spiritual food.

The texts are unnecessarily difficult, as Monsignor Schumacher says. But the new translation of our Bible will certainly do away with many queer and odd things and help us to understand a great deal more. I have always felt that, had it not been for the unfortunate reformers like Luther and his contemporaries who stigmatized the use of the vernacular as heresy and schism, we might by now have at least those parts of our holy liturgy in the vernacular which constitute the hymnic, doctrinal and rogational parts of our Mass. There would not be any reason to translate the Canon—which would be sufficient to protect the mystery from error and profanation.

The problem has not yet been solved, but the solution lies in the direction which Monsignor Schumacher so vividly and aptly indicates. We owe him deep gratitude for his courageous initiative.

H. A. Reinhold

Seattle, Washington.

CONDITIONAL ADMINISTRATION OF EXTREME UNCTION.

In certain circumstances, sacraments may, and in others must, be administered conditionally. The condition under which a sacrament is administered generally refers to an element that is required for the validity of the sacrament. I say *generally*, because Matrimony does not fall under this rule, and there is one case in which certain theologians except Extreme Unction.

The condition, too, must always refer, except in the case of marriage, to some present or past circumstance; otherwise the sacrament would be absolutely invalid. Leaving aside the question of Matrimony, we may lay down the following principle: Only when there is serious doubt as to the existence of some element required for the *validity*, and this doubt refers to the present or past, may a sacrament be conferred conditionally; in all other cases it must be administered absolutely. Certain theologians would not subscribe to this rule, for they interpret canon 942, of which I shall treat presently, as making an exception of Extreme Unction in one set of circumstances.

Although, so far as the effect of a sacrament is concerned, it matters not whether the condition be expressed verbally or formulated mentally, the Roman Ritual prescribes that, when Baptism is administered conditionally or Extreme Unction conferred in a case where it is doubtful whether the subject is still living, the condition should be expressed in words. Yet, although the Ritual prescribes, in regard to the latter sacrament, the verbal expression of only one condition, it follows by no means that this is the only circumstance in which Extreme Unction may or must be given conditionally. In fact, the new Code explicitly mentions four distinct cases in which this sacrament should be conferred conditionally. Nor does it say that these are the only four.

The general principle I have enunciated above is applied in the following six cases:

1. A priest is rectifying a mistake made by the use of the wrong oil. Since the former anointing was probably valid, the sacrament is now administered under the condition: *Si nondum unctus es.* Or we may consider the very unlikely case (as Noldin does) in which a priest has at hand only holy oil or chrism and has not time to procure oil of the sick; in this case the sacrament is administered under the condition: *Si haec materia valet.*

2. It is doubtful whether a child has reached the age of reason (or, rather, attained the use of reason) or whether an insane person ever had the use of reason. Such a person is not anointed with the condition: *Si usum rationis habeas—vel umquam habuisti.*

3. It is doubtful whether a person is in danger of death (canon 941). In such a case Extreme Unction should be conferred conditionally: *Si in periculo mortis versaris.* But if it is doubtful whether a person is in a *new danger* during the same illness, in the course of which he has already been anointed, it does not follow that the second anointing must be given only conditionally, for there is good reason to hold that, even if the sacrament be repeated in what is certainly the same danger, Extreme Unction will be valid. So far the Church has made no pronouncement to the effect that this sacrament cannot be validly repeated during the same serious illness, even when there is no new danger; in fact, it seems that the practice of repetition was positively approved in former times. According to the present discipline of the Church it is *unlawful* to repeat Extreme Unction during the same illness unless the patient has emerged from the former danger and now relapsed (canon 940, § 2). But the phrase used in the canon, *iterari non potest,* does not necessarily imply invalidity, for the Code frequently uses *potest* and *non potest* where there is evidently question only of lawfulness and unlawfulness. (Cf. canons 775, 790, 1006, etc.) The Roman Ritual uses the words, *iterari non debet;* which would scarcely be chosen if the repetition of the sacrament were *invalid.*

For the lawful repetition of Extreme Unction during the same illness it is not necessary that the patient has *certainly* recovered from the previous danger and relapsed into danger; a positive doubt or probability suffices, at least according to Benedict XIV, St. Alphonsus, Lehmkuhl, Génicot, and other theologians.

4. It is doubtful whether the patient or subject is still alive. In this case the sacrament should be conferred conditionally and the condition must be expressed in words: *Si vivis.* (Rituale Romanum, Tit. V, 12.) We should remember, too, that it is very difficult to determine precisely the moment at which real death occurs, and hence a person may be anointed conditionally long after apparent death has taken place.

5. Noldin supposes a case in which it is doubtful whether the dying person has been baptized, and assigns for Extreme Unction the condition: *Si baptizatus es.* But surely any priest would, in such a case, first give conditional baptism and then proceed to anoint. Still, though such a case as Noldin contemplates is improbable, it is not impossible.

6. It is doubtful whether the dying person has the requisite intention. If Extreme Unction be administered in such a case, the condition will be, of course: *Si intentionem (sufficientem) habes.* This case needs detailed treatment.

Before proceeding further it will be well to stress an important difference between the sacraments of Penance and Extreme Unction. Attrition is required in the penitent for the validity of Penance, but it is not a necessary disposition in the subject of Extreme Unction for a valid anointing. Hence, when there is serious doubt as to whether a penitent is attrite, absolution is imparted under the condition: *Si dispositus es.* But any baptized person who has a sufficient intention to receive Extreme Unction, even though he may have no sorrow whatever for sin, is anointed validly, and if later he should elicit an act of imperfect contrition or attrition, the grace of the sacrament would very probably, if not certainly, revive. Hence the importance of anointing absolutely, not conditionally, an unconscious person when there is no obstacle to the valid reception of Extreme Unction. The condition, *si dispositus es,* must be avoided.

Noldin expresses the sound teaching of many theologians when he writes: "Quoties autem *de exsistentia dispositionis* dubitatur, a qua fructuosa administratio dependet, extrema unctio non condicionate sed absolute danda est: nam ablato obice malae dispositionis extrema unctio probabiliter (alii dicunt certe) reviviscit: atqui si sub condicione, *si dignus est,* confertur indigno, ipsa, utpote nulla, reviviscere nequit." (*De Sacramentis,* 445.)

But, someone will object, canon 942 implies that in certain circumstances Extreme Unction should be administered under the condition: *si dispositus (dignus) es,* for it refers to the dispositions of the recipient. Now, that is precisely the question at issue. Let us consider the wording of the canon: "Hoc sacramentum non est conferendum illis qui impoenitentes in manifesto peccato mortali contumaciter perseverant; quod si hoc dubium fuerit, conferatur sub conditione."

Some theologians, according to their interpretation of this canon, would anoint in the case specified in the canon with the condition: *si dispositus es.* From that interpretation one may reasonably express the most emphatic disagreement, for it is quite logical to understand the canon as referring to the intention required in the recipient and, therefore, to restrict the condition to the validity of the sacrament: *si intentionem* (*sufficientem*) *habes.* Those who, according to the canon under consideration, " contumaciously remain impenitent in manifest mortal sin " can scarcely be regarded as having the necessary *intention.* Hence, if such persons become unconscious and it is doubtful whether they have retracted their contumacy, it is equally doubtful whether they have a sufficient intention, and consequently Extreme Unction should be given with the condition: *si intentionem sufficientem habes.* Let us suppose that such a person, prior to lapsing into unconsciousness, retracted his contumacy and desired the ministrations of the priest without as yet eliciting an act of true attrition. If he be anointed under the condition, *si dispositus es,* the sacrament will be invalid; if, however, Extreme Unction be administered with the condition, *si intentionem sufficientem habes,* the sacrament will be valid, and then, if the dying person later, in a lucid moment, elicited an act of attrition, the grace of the sacrament would very probably, if not certainly, revive and thus restore the soul to God's friendship.

We may now consider the case of a dying Protestant who is certainly or probably in good faith (or of whose bad faith there is no proof). Regarding this case two questions may be proposed: (a) Is it lawful to anoint such a person? (b) If so, should Extreme Unction be conferred absolutely or conditionally?

(a) The affirmative opinion seems solidly probable. An objection, however, may be raised from canon 731, § 2, which declares that the sacraments of the Church must not be administered to heretics or schismatics, even though they are in good faith and ask for them, unless they first reject their errors and become reconciled to the Church. But the obvious answer to this objection is that the Church is legislating for such persons in ordinary circumstances—in normal health—and not for exceptional cases, such as we are contemplating. " Iudicandum est ex ordinarie contingentibus."

Comparatively few authors treat explicitly of the question whether non-Catholics may be anointed, though a fair number deal with the matter of absolving them. Those theologians, e. g., Génicot and Noldin, who admit that it is lawful to absolve (conditionally) a dying Protestant, must logically hold that it is allowed to anoint him, for it is a general principle that anyone who may be absolved *in articulo vel periculo mortis* may be *anointed*. Vermeersch, whose words I shall quote at the conclusion of this article, explicitly recommends the anointing of a Protestant in danger of death.

The authors, too, to whom I allude are quite logical in making no distinction between conscious and unconscious persons, except that in dealing with the former the priest should strive, as far as possible, to dispose the recipient.

I may add that, if it is allowed to absolve and anoint a dying Protestant, *a fortiori* it is permitted to baptize him. Noldin states explicitly that, if there be even a slight doubt about the validity of his baptism, the dying person should be secretly baptized conditionally. (De Sacramentis, 295, d.) The average Protestant, wishing to die a Christian, has sufficient intention to receive validly the sacrament of Baptism, whereas it is doubtful whether such an intention suffices for valid absolution or valid Extreme Unction. Hence—

(b) In such a case a person should be anointed with the condition: *si intentionem sufficientem habes.*

Before closing I wish to remark that I have known some priests balk at the idea of anointing conditionally except in the case: *si vivis,* maintaining, seemingly, that in all other cases Extreme Unction should be administered absolutely. This is untheological. Conditional administration of Extreme Unction no more militates against the revival of sacramental grace (as I have heard objected) than the conferring of this sacrament absolutely. Either all the requirements for a valid Extreme Unction are present or they are not. If not, absolute administration will confer no sacrament to revive; if they are present conditional administration ensures a valid sacrament, since the condition refers only to some *essential* element.

Instead of disturbing himself with various distinctions, a priest (especially if inclined to scrupulosity) will do well, in administering this sacrament conditionally, simply to formulate mentally this one condition which embraces all the cases mentioned: *si sacramentum valet.* The only circumstance in which he must act otherwise is the case: *si vivis,* for this condition must be thus expressed, according to the Ritual. Still, even in this case there may occur at the same time one or other of the conditions mentioned above.

In conclusion I quote the following golden passage from Vermeersch's Moral Theology (Tom. III, 196): "Necessitas tamen consulendi, *in periculo mortis,* saluti animae permittit ut moribundis acatholicis sacramenta necessitatis strictae vel latae dictae (paenitentia et extrema unctio) administrentur, saltem *condicionate,* si sensibus destituti sint, vel, si sensibus praesentes, in bona fide prudenter linquendi videantur. Ac sensibus destitutus certius quam absolutione sacramentali, iuvabitur *extrema unctione,* quae non exigit actus subiecti tamquam quasi-materiam sacramenti. Cavendum tamen est a scandalo vel miratione populi, si extrema unctio non possit satis secreto ministrari. Si dubium etiam leve esset de *baptismo* talis moribundi, quod nostris temporibus facile aderit, praemissis actibus necessariis, in primis *baptismus sub condicione* conferatur."

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BLACK VESTURE FOR MONSIGNORI AT REQUIEM FOR POPE.

Qu. At a solemn requiem Mass for the late Holy Father, several monsignori appeared in black, while others wore their usual choir costume. Please advise whether there is any special legislation covering this.

Resp. The following announcement appeared on a leaflet[1] dated 10 February, 1939, over the name of Monsignor Carlo Respighi, P.A., Prefetto delle Ceremonie Pontificie.

Variazioni e Disposizioni sulla forma dell'abito prelatizio da usarsi dai Vescovi e dalla Prelatura nelle sacre funzioni, durante le vacanze della Santa Sede.

I Vescovi ed i Prelati, tanto nelle Cappelle, quanto nelle altre sacre funzioni, useranno la sottana, nera con la coda e senz'alcun ornamento di altro colore. Si potrà tuttavia adoperare la detta sottana anche senza la coda.

Fascia nera di lana con i fiochi simili.

Mantelletta di lana nera con le mostre simili.

Rocchetto liscio senza merletti con piccola frangia nella sola estremita della maniche.

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[1] Tipografia Poliglotta Vaticana.

Le calze saranno di lana nera e parimenti il collare.

Nel fiocco del cappello non vi è variazione.

Con l'abito piano useranno le calze nere ed il ferraiolone nero di lana.

VIOLATION OF THE CANONICAL FORM OF MARRIAGE: ITS PENAL ASPECT.

Very often one hears the question asked: Is there any determined penalty to be imposed upon those who are married by a justice of the peace or by a city clerk, etc., in defiance of the law of the Church on the form of marriage?

This question leads us to examine the legal situation, or rather one aspect of the situation, namely, the penal aspect. What punishment does the Code of Canon Law reserve to those who marry outside the Church and who should rightfully marry in the Catholic Church?

The response is not so simple as it would seem. Let us consider three possible offences against the law about the form of marriage.

1. The case of a mixed marriage (one Catholic party and the other a baptized non-Catholic) being performed by a minister of any religious sect; and the ceremony taking place either before or after the true religious ceremony in the Catholic sense of the term.
2. The case of two Catholics being married by a Justice of the Peace.
3. The case of two Catholics being married by a minister of any religious sect.

SOLUTIONS.

1. The first case is provided for in our Code of Canon Law. Canon 2319 tells us that Catholics who violate canon 1063, § 1, and are married by a minister of a religious sect, or give their consent, or renew their consent of marriage either personally or through their procurators, before or after the Catholic ceremony, incur excommunication reserved to the Ordinary. Canon 1063, however, treats only of this offence in the case of a mixed marriage. The canon is very specific: the minister must not be acting in an official civil position but as the representative of a religious sect ("uti sacris addictus"); and it matters little

whether the dispensation was granted or not (dispensation of mixed religion).

2. In the second case neither canon 1063 nor canon 2319 can be applied. Not canon 1063, because we have two Catholics being married by a Justice of the Peace: and canon 2319 is excluded since we have not a minister of a religious sect performing the marriage, but a civil official in his civil capacity. It is here question of a purely civil marriage. In penal law we cannot apply laws indiscriminately. Canon 19 declares that penal laws are to be strictly interpreted: Canon 20 excludes the possibility of applying similar penalties to similar delicts, and canon 2219 confirms both of these canons.[1]

The new legislation ignores this case because the case is covered by the previously existing legislation. Numerous penalties were or could be meted out to the offenders.[2] Thus, if a Catholic disregarded the Catholic form of marriage and entered into a simple civil marriage he could be excommunicated by the bishop; he was considered as excluded from the reception of the sacraments and from the use of the sacramentals; he could not act as sponsor at baptism nor as witness to the Catholic ceremony of marriage. If the offender were a woman, she was to be deprived of the blessing " post partum ". Children born of such a union were called and considered as irregular. The union was stigmatized as mere concubinage: it had not the *figura* of marriage and an impediment of " copula fornicaria " could arise from it.

How then did such a delict escape our new legislation? If it did escape it, and seemingly it did, what can we do to correct it? Shall we take refuge in the law previous to 1919? Canon 6, § 5, refuses us this privilege: it says that penalties not found in the Code are to be considered as non-existent. Besides, canon 20 is there to prevent us also.

Shall we go to the Third Council of Baltimore? We might use this authority even after the Code as a source of law particularly when the Code is found wanting; but in this case, even the Council of Baltimore does not give us any aid. In its *De Matrimonii Sacramento*, No. 127, we find that the Fathers only legislated for our first difficulty: the marriage before ministers of religious sects. That does not cover our present difficulty about marriage before a Justice of the Peace.

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[1] Chelodi; *Jus Poenale,* Tridenti, 1933, 76.

[2] Wernz; *Jus Decretalium,* Prati, 1911, IV, 343-344.

Shall we conclude that the law of the Church cannot and does not wish to punish such a transgression of its laws? No, the law affords a remedy and a canonical one. In the case of a marriage before a Justice of the Peace, there is surely a delict, at least objectively speaking. Catholics deliberately disobey and spurn the law of the Church on the form of marriage (cc. 1094 1099). They deny, by their act, the right of the Church to legislate, to safeguard, to administer the sacraments and to determine the conditions in which the sacraments can be administered lawfully. They make little of the dignity of the sacrament of Marriage and spurn the wish and the doctrine of Christ in this regard. Malice is not often lacking; and we can easily conceive of the noxious effects of their act upon their parish, their locality, especially if any publicity were given to their act. Such considerations make punishment imperative ordinarily.

How shall we accomplish this and do so with the approbation of Canon Law? By means of the application of canon 2222. Canon Law agrees and observes the principle so commonly championed by civil magistrates: " No penalty can be imposed unless it be determined by law." Canon 2222 is rather a general application of that adage. It confers upon the legitimate superior the right to inflict an adequate penalty for any transgression of an important nature—even though and notwithstanding the fact that the law had not previously determined or affixed any penalty for the transgression.

In virtue of canon 2222 it would appear that the bishop could and should punish the offenders in this case: namely, those who are married by a Justice of the Peace in defiance of church law. What the penalty should be is left to the judgment of the bishop who knows best the faith, the temper, the susceptibilities of his flock. Should it be the reading of a declaration at Mass that such and such a marriage has been rectified " in facie ecclesiae "? It seems not. Sometimes such an ordeal is not to be prescribed; sometimes it is not sufficient, sometimes it inflicts upon the parents, the innocent ones, all the punishment and leaves the culprits free and defiant. It would seem advisable to follow the path of the previous legislation: why not deprive temporarily at least the offenders of some of their rights and privileges as Catholics? This could be made a diocesan law or a provincial law.

3. We cannot apply canon 2319 to the third case, because this canon refers strictly to those who enter into mixed marriages. This strict interpretation seems justified by canons 19, 20, and canon 2219 § 3. This is Chelodi's interpretation.[3] He finds them to be judged as suspected of heresy by canon 2316. But in the United States for this case we have the Third Council of Baltimore. In its *De Matrimonii Sacramento* it declares, N. 127, that those who enter into the state of marriage before a minister of any religious sect are excommunicated, and the excommunication is reserved to the bishop. This law is still in force for us, for it is a particular law, and is not contrary to the Code.[4]

Could ignorance be excused in these cases? Possibly: in these days of modern thought and freedom from restraint it is possible that even some church-going Catholics might not realize that they are bound to observe the canonical form of marriage. Some Catholics seem amazed when they are told that a civil marriage is not a marriage in the eyes of the Church. They seem to think that if one wants a private affair, without ceremony, without publicity, it is perfectly proper to choose a civil ceremony. If such ignorance exists and can be proved, there is no delict (c. 2202). If ignorance exists to some extent, there might be accorded a diminution of the penalty (c. 2202), in proportion to culpability on the part of the subject.

What shall we do, if the parties were ignorant of the penalty only—of the fact that they might be punished for their act? They knew or suspected that they were not doing what was expected of them as Catholics, yet they did not realize that they were to be punished for their misdeed. All ignorance except affected and supine or crass (" affectata, crassa, supina ") would excuse from the penalty of excommunication, but not from the other penalties which are considered as inflicted primarily for the good of society (cc. 2255 § 2: c. 2229 § 3). Affected ignorance is that which is fostered in bad faith: for the sole purpose of violating the law. Crass or supine is that ignorance which could have been dispelled with the least bit of diligence on the part of the offenders.

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[3] Chelodi, 1 c. 76.

[4] Maroto; *Institutiones Juris Canonici*, Romae, 1921, 160; Michiels; *Normae Generales J. C.*, Lublin, 1929, 98.

We should preach more and more, in and out of season, the dogmatic principles underlying the great sacrament of Matrimony. If the faithful were made to realize the divine foundation of this sacrament and the sublimity of being called to the holy state of marriage as set forth by human reason and confirmed by revelation, they would not be tempted to enter into so holy a contract in such a thoughtless fashion and in a manner so contrary to the wishes of Jesus Christ and His Spouse, Holy Mother Church.

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A SCHOOL COMMENCEMENT IN CHURCH.

Qu. I differ from the opinion expressed in the July 1938 issue that commencements of a Catholic school are forbidden by canon 1178 to be held in church. It would seem that many pastors are following a sound Catholic instinct in seeking to make commencements visibly centered in Christ. Other countries are permitted ceremonies in church which seem at least strange to us. May we not be permitted this ceremony so adequate to our needs and temperament?

Resp. It is difficult to see where commencement exercises of a Catholic school are clearly forbidden by canon 1178 to be held in the church. There is really nothing in a properly conducted commencement which would be necessarily alien to the sanctity of a church. It is understood, however, that there are no speeches or addresses by lay graduates or others. Further, it is understood that the music would not be of a distinctly secular type. The writer agrees that a commencement of a Catholic school could well be conducted as a religious exercise and might, therefore, be held in a church. The response in the July 1938 issue had in mind the secular type of commencement.

It must be remembered, however, that while the Code does not specifically condemn a commencement in a church, diocesan law may contain such a prohibition. This would have to be obeyed. If the Ordinary forbids a commencement in a church he is presumed to have considered the matter in detail, and his decision must be the law of the diocese.

It is scarcely a valid argument to confuse a commencement in church with some of the practices found in Europe. Local customs control a number of items, and they are accepted as right and reasonable. They are not always accepted as such in the United States, and consequently they may cause unfavorable comment. Where there is a local custom permitting the commencement of a Catholic school in church, the writer sees no reason in canon law why it should be abandoned. Where the custom does not exist, he would hesitate to introduce it without the permission of the Ordinary.

THE CEREMONIES AT SEPULTURE.

Qu. In an advertisement appeared the following: " Over the grave the ritual should be carried out exactly. The dead have a right to it. The Roman Ritual demands the incensing of the body and the grave ". Is this correct?

Resp. The change in the rubric in the latest editions of the Roman Ritual clarifies the order of sepulture. Earlier editions created some doubt about the use of holy water and incense at the cemetery, but this doubt no longer exists when the cemetery is already blessed. No incense is to be used, and holy water is used only after the *Benedictus*.

Every commentary on the Roman Ritual written after 1925 should mention the clarification introduced by the new Rubric. *De Corpo,* revised, does this, in No. 2278. (*Caeremoniale iuxta Ritum Romanum;* Marietti, Turin; 1932.)

FUNERAL SERVICES ON DAYS OF GREATER FEASTS.

Qu. What is to be said for the following method of conducting funeral services on first class feasts, e. g. March 19? The funeral cannot be postponed. The body is brought to the vestibule of the church and left there during the Mass of the feast. (The body, strictly speaking, is not present during the Mass.) After Mass the celebrant changes to black cope, etc. The body is brought from the entrance to the front of the church, candles are placed about the casket, and the priest proceeds with the absolution. Is this considered a sufficient separation or distinction between the festal Mass and the absolution, and hence permitted?

Resp. There is, apparently, no legislation against it. It would be simpler, however, to bring the body into the church in the usual way, celebrate the Mass of the day and then change to black cope, etc. and give the *absolutio.* The prohibition is only against *Missae de requie;* the *absolutio* can be given at any time.

It is understood, of course that the funeral in question cannot be postponed. If it could be postponed, it should not be held in a high class feast day. (Cf. decree of S. C. R., No. 3570, 1). But it seems fair to hold that the absolution and the *missa in die obitus* are separable. The latter is excluded on certain days. One might say that the former should follow the same rubrics, with certain days excepted. Wuest-Mullaney are of this opinion, but cite no decree in support of their opinion.

THE THIRTEEN HOURS ADORATION.

Qu. 1. Has the indulgence known as " The Thirteen Hours Adoration " any of the indulgences attached to the Forty Hours Devotion? Regarding the Mass offered on this day, may one sing a Solemn Votive Mass of the Blessed Sacrament on all days excepting feasts of the first and second class? Some say that Art. VII of the 1930 edition of Wapelhorst clearly says that one may, as that article treats of the Thirteen Hours; others maintain that this chapter speaks only of the Thirteen Hours on the Thursday within the week of Sexagesima and that No. 2, which speaks of the quality of the Mass, refers only to that day. Still others claim that custom permits of a solemn votive Mass, as mentioned above, and again that such a Mass is permitted in virtue of some ruling or grant by some council of Baltimore or in virtue of indults granted to the Bishops of this country. Another assertion is made to the effect that, in the absence of definite legislation, one may look upon the Thirteen Hours as the first day of the Forty Hours and say a Mass in accordance with the rules for the first day of the Forty Hours. Can you give some definite directions?

2. What powers has a bishop regarding rubrical matters. Are they reserved to the Sacred Congregation of Rites?

Resp. 1. The Thirteen Hours Adoration is mentioned by Wapelhorst, but from the context it is evident that this devotion is limited to Thursday in Sexagesima week. On that day a solemn votive Mass of the Blessed Sacrament is permitted.

It is interesting to note that, while the Forty Hours and the Holy Hour are mentioned with their indulgences in the " Preces et Pia Opera " (the new Raccolta), pp. 82-84, no mention at all is made of the Thirteen Hours Adoration. Nor does the writer know of any indults or any decrees of the Councils of Baltimore that would permit the Thirteen Hours Adoration as a substitute for the Forty Hours Devotion. It is scarcely tenable to say that this form of exposition can be considered the first day of Forty Hours Devotion. The latter devotion is liturgically indivisible. Any truncated form would need the approval of Rome.

2. The liturgy of the Church is under the control of the Sacred Congregation of Rites. Bishops and priests are equally subject to its decrees and equally powerless to grant exemptions or give authoritative interpretations. At times this Congregation does permit a bishop to tolerate a custom. Beyond this, a bishop has no control over the liturgy.

MAY A BISHOP CELEBRATE A MISSA CANTATA?

Qu. May a bishop or a vicar apostolic who is a bishop act as celebrant at a solemn Mass or a *Missa Cantata,* or must he pontificate when he celebrates other than privately?

Resp. Although we have found no decree of the Sacred Congregation of Rites dealing directly with the subject in question, we do not think that a bishop may act as celebrant of a *Missa Cantata,* or that he may celebrate solemnly except in accordance with the ceremonial for pontifical Mass. This reply is based on two reasons.

1. According to the bull of Clement VIII, prefixed to the *Caeremoniale Episcoporum,* the provisions of this *Caeremoniale* are of universal obligation, and no mention is made of any form of solemn Mass, celebrated by a bishop, which is not a pontifical Mass.

2. Arguing *a fortiori* from various decrees of the Sacred Congregation of Rites, (3 Feb. 1877; 11 March, 1882) which forbid, as contrary to the *Caeremoniale Episcoporum,* the assistance on the throne of a bishop clad only in rochet and mozzetta, or even in cappa or in cope and mitre, when, on account of the absence of priests or deacons, two boys in surplice assist him at the throne. (Cf. also Eccl. Rev. 1917, Vol. XVI, p. 546.)

COMMUNICANT LOOKING UPON SACRED HOST WHEN RECEIVING.

Qu. Many people have the custom of closing their eyes when the priest is placing the Sacred Host on their tongues.

1. What is to be said of this custom?

2. Does the Church grant an indulgence for looking at the Sacred Host when receiving Holy Communion?

1. It seems altogether reverential and quite fitting that this attitude be assumed by communicants.

2. In the 1938 edition of *Preces et Pia Opera* (Vide " Book Notes, April 1939 issue) there is no indication of the possibility of gaining an indulgence for looking at the Sacred Host at the time of receiving Holy Communion.

In the section of ejaculatory prayers and invocations in honor of Jesus in the Most Blessed Sacrament, there is printed the well-known " My Lord and My God," and the following observation is made: " To the faithful who with faith and loving devotion recite the above ejaculation when the Sacred Host is elevated at Mass, or when it is solemnly exposed, there is conceded: (a) an indulgence of seven years; (b) a plenary indulgence once a week, if the above-mentioned pious practice has been adhered to every day and if it be accompanied with sacramental confession, Holy Communion and a prayer for the intention of the Holy Father." (Pius X, Autograph Rescript, 18 May, 1907; Sacred Apostolic Penitentiary, 21 June, 1927 and 26 January, 1937.)

Book Reviews

HISTORY OF THE DOGMA OF THE TRINITY Vol. I. By Jules Lebreton, S.J. Translated by Algar Thorold from the 8th edition. New York, Benziger Brothers. Pp. xxiii + 453. 1939.

The publishers are to be congratulated upon bringing out this very adequate rendering of Father Lebreton's well known history. It should have appeared long since, but possibly well founded fears that there would be but a limited demand has kept it from the knowledge of priests who do not read French easily. Teachers and professional theologians, of course, have one of the French editions on their shelves, but there is no reason why the parochial clergy, made aware of the splendid preaching and instructional material it contains, should not make it a moderately profitable venture.

The first two parts of the study, comprising a little less than half of the volume, deal with the preparation given the Jews for the revelation of the mystery of the Trinity, and the Hellenic environment. Father Lebreton's purpose in discussing the worship of sovereigns, religious philosophies, popular ideas of the gods, and the Hellenic theories of the *logos,* is to show that the source of Christian dogma is there sought in vain. In these days when " comparative religion " is a popular sophomoric by-word, these introductory chapters will help the preacher point out the error of hypotheses based on analogies between superficial and fragmentary observances and doctrines.

The third part deals directly with the history of the dogma of the Trinity. The present volume deals only with the origins of the dogma, and the study is based on the New Testament. Father Lebreton very well sums up his method in the Introduction: " The reader will therefore not be surprised that this study will concentrate above all on the doctrine of the Son of God; it is in and through this doctrine that the origins of the Trinitarian dogma will appear more clearly to us, because it was in the light of this doctrine that it was first perceived."

There are no polemics nor apologetics in the book. The author is thoroughly scientific and buttresses his points with text and footnote. His bibliography, however, is not the fearsome compilation of the average Continental professor, but a selection of those authors whose opinion on a particular point is specially authoritative. The publishers, too, have reduced the footnotes so that the average reader will find the thoughtful and scholarly work quite inviting.

WHY THE CROSS? By Edward Leen, C.S.Sp. New York, Sheed & Ward, 1938. Pp. 366.

Gradually the apologetica of the Church is rearranging its battle forces to meet the modern effort to de-christianize life. The change is not yet so noticeable in formal theological courses as among the writers on Christ. We are beginning to speak of Christologists. The reason is that since men no longer know Christ is we must begin where Christianity began—with Jesus. The attack of Paulus on Christ came out in 1828; that of Strauss in 1835. It was some years before the Abbé Fouard appeared with his volumes. Since then Catholics have had many classical *Lives*. But something more was needed. *De Verbo Incarnato* was locked up in Latin. In 1914, the metaphysics of the Incarnation was translated into everyday language by Abbot Vonier in his *Personality of Christ*. In 1925, Chesterton's *Everlasting Man* made fun of the critics, and in 1927 the three standard volumes of Grandmaison made their appearance. Soon Karl Adam came upon the scene. At present the attention of the English-speaking world is concentrated upon a son of Ireland who in *Why the Cross?* solidifies his position among the Christologists, a position merited first by his *In the Likeness of Christ*. His works exemplify a trend in spirituality and a reëmphasis on the humanity of Christ.

A Christologist may concentrate on an exposition of the fallacies of critics or he may limit himself to the positive exposition of the Incarnation. Father Leen avoids the critics. He would have us look at the Redeemer; and the seeing is convincing. He buttresses his frame of spirituality with scriptural and theological lore, but his language is non-technical. The spirit of devotion animates his pages, but there is no tinge of sickly sentimentality.

In *Why the Cross?* Father Leen translates the meaning of Christ into terms that the de-christianized man can grasp. He attacks modern man at the spot where he is weakest—in happiness. His theme is Christ's theory of life—a theory of happiness. He shows how man's feverish activity has not led to happiness because he has rejected the supernatural. It is a perversion of truth to teach that one must be unhappy here in order to be happy in eternity or that the happiness of eternity cannot be begun here. God did not plan to make earth a vale of tears. The ills with which man finds himself afflicted are of his own doing. Their roots go back to the primal disobedience. To repair that disaster to the degree that man might live a happy life God sent His son. " The sin of revolt should be expiated, and the expiation should be made through the nature that had sinned." To learn Christ one must not merely believe in Him but must subscribe to His theory of life. He did more than suffer for us; He taught us how to find happiness. Even we Catholics, by concentrating on the Man of Sorrows may miss the total Christ, for the Gospel is actually good news, namely, that happiness is within reach of all. Jesus enjoyed life as man was meant to enjoy it. He first drew men to Him and then broached His plan, the Cross. If we have the courage to accept Him wholeheartedly we shall find that His apparently harsh message is not without its high reward. The Cross means " man's own personal cross taken up daily and borne in union with that of the Divine Master ". It is thus that man becomes like unto God. " God can reveal Himself freely only to that which is like to Himself." Suffering, therefore, need not exclude happiness. Christ's life shows this cheerful truth.

The truly superb sections of this book are those dealing with the character of the God-Man. Karl Adam's Augustinian theme, *per Christum hominem ad Christum Deum,* is beautifully worked out by Father Leen, although philosophically his masters have been Aristotle and Aquinas. Jesus is truly man, the ideal man, the man who lived life to the fullest. In Him alone may the highest manhood be found. Jesus the spiritual artist, the man of active intellect and of fixed will, of perfection in social relations and of profound reverence toward God moves before us in these pages. Too frequently have Catholics been deprived of an appreciation of this sacred humanity. Fortunately men like Adam, Goodier and Leen are restoring a rightful heritage, a heritage which loses none of the Catholic grasp on the Passion, which was a climax in docility and obedience, but which sets out that obedience as a plan of life.

Because of his intimacy with philosophy, which is sometimes a trifle heavy for the average reader, the author gives the impression of writing from an ivory tower. He can discuss man in the abstract; he misses some of the touch seen in writers who have had long contact with the man on the street. He does not write as one who knows the economic situation by first-hand contact. Sometimes he is too profuse, and states as facts things about which we know very little, such as conditions in the state of original justice.

THE GOSPEL OF JESUS CHRIST. By Père M. J. Lagrange, O.P. Two vols. Pp. xvii + 320 and viii + 350. New York, Benziger Brothers.

Ten years after the publication of *Evangile de Jésus Christ,* it appears in English, principally the work of Father Reginald Ginns, O.P. The book is based on the author's *Synopsis,* which has been translated under the title *A Catholic Harmony of the Four Gospels* (London: Burns Oates & Washbourne), but the present work is quite complete in itself.

This is one of the really worth-while books of the year. For private reading and meditation it is interesting and provocative; for the preacher and instructor it will afford valuable suggestions and information. The seven pages on the indissolubility of the marriage bond, for example, can be a real aid to any preacher, although all will not agree that a typographical sign is all that is needed to simplify the controversial sentence in Matthew 19:9. To the cultured layman, this Gospel commentary will be invaluable for the better understanding of situations and passages in the reading of the New Testament.

There is no reek of professional scholarship in Father Lagrange's commentary. It proves him a competent theologian and a discerning student of the Scriptures, but as well a literary artist who can treat his subject matter clearly and interestingly. The book reads well; reader interest is excellently achieved, and the author's knowledge of the subject is beyond question. The newly awakened interest in Christian doctrine is bringing home to the minds of the laity that in the Gospel, interpreted by the living Church, is to be found the supreme rule of their intelligence and life. A commentary such as this will be of real assistance to the layman. The priest who realizes the aid which reasonable study of a commentary affords in preaching and catechetical work, will not be disappointed if he makes this book part of his systematic reading.

THE EXTRAORDINARY ABSOLUTION FROM CENSURES. An Historical Synopsis and Commentary. By the Reverend Francis E. Moriarty, C.SS.R., J.C.D. The Catholic University of America, Washington, D. C. 1938. Pp. xv + 334.

Canonists will welcome this study of a subject about which there has been much controversy since the promulgation of the Code, and the ordinary confessor will find in the work a ready answer to questions which occasionally confront him. The book is divided into two parts, an historical survey of the legislation of the Church from the earliest centuries up to the promulgation of the Code, and a practical commentary on the canons of the Code dealing with the subject matter.

The author has given a complete and succinct summary of the history of the extraordinary absolution from censures as developed from the satisfaction for the early canonical penances. Of greater interest, however, is the commentary on the present law which, for the first time, it is believed, collects into one volume the divergencies of opinion concerning the applications of the law to individual cases. Previously, these studies on the subject have been published in various periodicals and commentaries and any inquiry into the interpretation of the law would have required much research and discrimination. Since the publication of this volume such a difficulty is eliminated.

In dealing with his subject the author has encountered the difficulty of dividing the treatment of the absolution from censures in danger of death from that of the absolution to be given in the more urgent cases of canon 2254. This necessarily requires some repetition since the provisions of the law for the former circumstances have much in common with the law governing the latter. It may be said that the difficulty has been successfully met. What repetition there is, is necessary for the understanding of the text. Far from being a hindrance, this repetition is a clarification and relieves the reader of the burden of constantly turning back to the treatment of a point previously discussed.

Of special interest is the commentary on the censures reserved to the Pope personally and the explanation of the phrase " iniunctis de iure iniungendis " of canon 2254, § 3.

The one thing which might be desired is greater consistency in indicating the cross-references. In some footnotes the page as well as the section or paragraph is indicated, whilst in others the reference to the page is missing.

In his introduction Dr. Moriarty says: " The chief aim of this work, after canonical truth, is clarity." His two-fold purpose certainly has been accomplished.

GODS OF THE GENTILES. Non-Jewish Cultural Religions of Antiquity. By George C. Ring, S.J., A.M., S.T.D., Agrégé in Theology of the Gregorian University. Milwaukee, Bruce Publishing Co. 1938.

The religious culture of the Mediterranean littoral and of the Near East always formed the center for the comparative study of religions. The archeological excavations and their results are the reason why nowadays not only the research professors but also the average reader show great interest in the artistic, economic, and religious cultures of these lands which may be called the cradle of civilization. It is, therefore, praiseworthy that Father Ring gives us a popular representation of those cults which were dominant in the ancient world. He classifies the ancient religions according to the countries. In the first part he speaks of the religion of the Assyro-Babylonians; part two considers the religion of the Persians; part three the Egyptians; part four, the Greeks, and part five, the Romans. The *L'Envoi* treats of " Religion and the study of Religions ".

The General Editor of the series states in the preface that the book is intended to be " popular throughout " and at the same time " strictly scientific ". " Every intrusion of religious apologetics has been vigilantly guarded against in this work. Its purpose is to present a purely objective account, colored by no subjective views of the writer. . . . The author believes that his best service to religion consists in making known the truth, leaving the reader to judge impartially for himself. True religion needs no other vindication." These are sound principles. Father Ring is also correct in his final chapter in objecting to the mania of the many scholars who derive one religion from another without satisfying arguments. Similarities do not prove dependences. Above all, time and place ought to be respected before hasty conclusions are drawn.

It is regrettable, however, that the author adds a bibliography to his book which disregards several important works. For instance: Erman's *Die Aegyptische Religion,* published in a third edition, appears to be unknown to him. As for the Greek religion, the famous work of U. Von Wilamowitz-Mollendorf, *Der Glaube der Hellenen,* two volumes (Berlin 1931), should have been mentioned. There the question of the so-called communion and theophagy in the cult of Dionysos is especially treated. This author (I, p. 96) declares that the fashionable interpretations arise from ignorance and misunderstanding of Greek religious belief. More regrettable is the omission of the most important and the latest work on Roman religion: Altmann, *Die Altrœmische Religion* (recently translated into English). Father Ring speaks (p. 317) about the so-called Taurobolium. To his explanations might be added that the Taurobolium was at first only a sacrifice. It changed into a rite of initiation at a comparatively late period. Inscriptions mentioning the word *Renatus* are not older than the fourth century. Father Ring says (p. 318) the taurobolic altar which the happy votary invariably set up after his gory bath attested that he was "*Renatus in Aeternum*" or "*Renatus in* XX *Annos.*" It must be remembered, however, that we possess only one inscription with the words " Renatus in Aeternum ". The word " Renatus " does not appear before the fourth century, and so the question arises, whether Christian baptism did not influence the origin of this formula in the pagan inscriptions. St. Augustine tells us how the priests of Attis and Cybele tried to accommodate their cult to the Christian rite. St. Augustine himself knew a priest of Cybele who taught his people: " Et ipse Pileatus Christianus est ".

Book Notes

The new (1938) *Missale Romanum* comes from Ratisbon to delight the eye and to make easy the use of this beautiful liturgical volume. No matter how often the reviewer is called upon to herald these masterpieces of the printer's and binder's art, he gets a new thrill. The selection of type faces and sizes, the excellently suitable paper, the perfection of the black and red impressions, the well-considered repetition of some of the prayers, the convenient markers for the several places to be turned to—all stamp the book as one of rare editorial arrangement as well as of the finest skill in bookmaking.

A practical edition in small quarto (8½ x 11 inches and 1¾ inches thick, weight 6½ pounds) has been prepared for small churches, side-altars and chapels. All the latest Masses for the Universal Church are found in their proper places in the general text as well as the "Cantus ad libitum" and the Proprium for the United States.

The publishers of these exquisite volumes offer to send specimen type pages and illustrations of bindings to those who would like to see them (Frederick Pustet Co., Inc., New York and Cincinnati.)

In most convenient pamphlet form, The Queen's Work, of Saint Louis, Missouri, has published *Community Mass.* The thirty-two pages of this brochure give the Mass both in Latin and in English, with all the rubrics in red, and with many helpful divisions and titles of the various parts of the Holy Sacrifice. Father William H. Puetter arranged the brochure and Father Gerald Ellard, S.J., has revised it so as to make it really helpful in promoting active participation in the Mass on the part of the congregation. It is a pleasure to welcome this Dialogue Mass or Missa Recitata and note that the booklet retails at only five cents a copy.

On to Europe in Poetry, History and Art, by Sara Agnes Ryan, whose *Christopher Columbus in Poetry, History and Art* many of our readers will recall, is published by the Lincoln Printing Company of Chicago. The new volume is issued in most attractive style, with thirty halftone illustrations. It consists of four parts: "The Mediterranean Plaisance," "A Canterbury Pilgrim," "Here stood Saint Joan of Arc," "On to Scandinavia with the Children". Outstanding points of interest of these several scenes are described entertainingly, with interesting, historical, biographical and religious sidelights. The book suggests itself as appropriate and timely for presentation to those graduating from our schools next month.

Monsignor Wynhoven, Editor of the New Orleans *Catholic Action of the South,* and author of a number of useful clerical books, offers to priests an attractive pocket volume entitled *Sacerdotal Salesmanship.* It contains threescore or more of bright and crisp meditations, each of about four pages, considering the various ecclesiastical contacts with men and things. A wealth of pastoral theology is embodied in these brief lessons, which are usually illustrated with anecdotes and applied to the goings and comings of the average priest's life and mission. Just as the "salesmanship" of the title is balanced by the "sacerdotal," so are the musings keyed to the supernatural and kept on the priestly plane. An excellent book for the odd five-minutes intervals that come in the set routine of the clerical day. (Hope Haven Press, Marrero, La.)

There is no need to recommend the 1939 *Franciscan Almanac* to those who had a copy of last year's edition, but we are glad to call this thirty-three year old publication to the attention of priests who do not know it. Its seven hundred pages are laden with countless items of information on Catholic topics of both current and permanent interest. The alphabetical index of subjects covers fourteen pages, in small type, and in double column. (St. Anthony's Guild, Franciscan Monastery, Patterson, New Jersey.)

To the Catholic music publishing house of J. Fischer & Brother, celebrating its seventy-fifth anniversary this year, the REVIEW offers hearty congratulations and best wishes for many more years in their service of the cause of Catholic music in its highest and most artistic forms. It is a far cry from the firm's modest beginning in Dayton, Ohio, to its spacious offices and sales rooms in the heart of New York City. When the history of Catholic church music is written, no small part of the records will have to do with the influence and activities of J. Fischer and Brother in this field. *Ad multos annos!*

Any teacher of religion who is looking for a single-volume encyclopedia, and will take it in French, will find what he wants in the *Dictionnaire de Culture Religieuse et Catéchistique,* by Canon L. E. Marcel. It is a book that has long been needed, and is here conceived and executed in a masterly and practical form. It will serve as a good utensil in the hands of priests and teachers, for it evidences exact and long research in its preparation and is succinct in its information. Almost all the words on Catholic tongues are given, briefly explained and high-lighted. Personages, events, Biblical details, ceremonies, catechetics, are all embraced by the learned author. (Besançon, Jacques & Demontrond; $2.00.)

Announcement is made that Father Krull's *The Blessed Virgin Mary,* published some years ago at $1.00 a copy, has been reduced now that the little volume is in its sixth edition, to 60 cents a copy. Readers who are not familiar with this brochure of ninety-four pages should know that it contains a devotional reading of three or four pages each, one for every day of the month of May, on the various aspects and prerogatives of Our Lady. (M. A. Donaghue & Company, Chicago, Illinois.)

To stress the supernatural note in work with Boy Scout troops is the particular trait and merit of *Scouting for Catholics,* published by the Catholic Commmittee on Scouting, 2 Park Avenue, New York City. This highly useful brochure is the joint production of the Reverend Louis P. Barcelo, C.S.C., Special National Field Scout Commissioner, B.S.A., and of the Reverend Edward Fuller, S.J., Chaplain of Troops 300 and 92, B.S.A., Washington, D. C. To add to its official character, Bishop Francis C. Kelly, Chairman of the Bishops' Committee on Scouting, supplies the Foreword, and the Reverend Doctor Edward Roberts Moore, National Director of Catholic Committee on Scouting writes an Introduction to this authoritative booklet. To Ralph J. Schoettle, LL.D., Special National Field Scout Commissioner, the manual is dedicated for his tireless efforts in promoting Scouting among Catholic boys.

Physical, intellectual and moral discipline, so necessary for youth, is the purpose of the Boy Scouts. This purpose is strengthened when the spiritual motive is added, as it must be for Catholic Boy Scouts. This the Catholic Episcopate of the United States, under the leadership of the Pope, aims to do by helping the Catholic Boy Scout to develop his religious life along the lines of the wisely developed program in this brochure.

The success of the Sodality of the Blessed Virgin in this country is due in no small measure to the energy, personality and writings of Father Lord, S.J. His appeal is such that anything he writes will receive a warm reception from those who work with young people. His latest book *Some Notes on the Guidance of Youth* is a book for those who are called upon to guide youth. No easy matter this, for " might have been " can be almost as dire to the guider as to one illy guided or deprived of all guidance. Father Lord's book is based on a course given at a summer school and, apparently, the author has teaching sisters in mind as his audience. Much of the content relates to company keeping and marriage. The book might have been more closely edited and enlarged to widen its appeal, and its lack of index is a serious one. The pastor, however, will make no mistake in giving a copy to the teachers in his school. (St. Louis, The Queen's Work; pp. 174.)

Another book that the teaching sister who " has guidance " will appreciate is Mary E. McGill's *Into a Man's World.* Miss McGill is practical. Being a newspaper woman she is not concerned with literary style, but she has a message and she delivers it. How to go about getting a position, personal appearance, learning to hold the tongue, tact, watch your summer steps, respect work, what to do with your money, are some of the topics treated. The book is well worth while, and will be a real addition to the library of every Catholic school that has a commercial course. (Huntington, Indiana, Our Sunday Visitor Press; pp. 147.)

Books Received

BIBLICAL.

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Paul. By the Reverend C. Lattey, S.J., M.A. The Bruce Publishing Company, Milwaukee, Wisconsin. 1939. Pp. xiv + 182. Price, $2.00.

The Women of the Bible. By His Eminence Michael Cardinal Faulhaber. Edited by the Reverend Brendan Keogh, S.D.S. Foreword by the Most Reverend Archbishop Goodier, S.J. Geo. E. J. Coldwell, Ltd., London, England. 1939. Pp. 248. Price, 7/6.

THEOLOGICAL AND DEVOTIONAL.

The Mystical Body and the American Bishops. Citations from pastoral directions in which, following Pope Pius XI, the tasks of Catholic Action are interpreted in terms of the Mystical Body. Compiled by the Reverend Gerald Ellard, S.J., Ph.D. The Queen's Work, Saint Louis, Missouri. 1939. Pp. 160. Price, $1.00.

Adoro Te. Contemplation of the Most Holy Eucharist. By Dom Eugene Vandeur. Translated from the French by Clara Morris Rumball, M.A. Benziger Brothers, New York City. 1939. Pp. 164. Price, $1.75.

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